

Division I
Section 7
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THE
MISSIONARY HERALD.

VOL. XCIII.—FEBRUARY, 1897.—No. II.

OUR readers must not overlook the letters from the missions given in this number. Many of them are of unusual interest. The letter of Rev. Mr. Browne, describing the desolate condition together with the hopeful spiritual outlook in three cities of Eastern Turkey, will deeply move the hearts of all who read it. The fresh accounts from India and China and Japan, and the notable story of native evangelistic work in West Africa, make the record of the month a most interesting and inspiring one. The letter of Mr. Hazen, of the Madura Mission, reveals the attitude toward the Christian religion in which multitudes of people in India are now standing. In a note accompanying this letter Mr. Hazen affirms that if he could put half a dozen earnest, godly men at work he believes that people would come to Christ by the thousand. Surely the fields are white for the harvest.

THOSE who are studying questions relating to the rights of American citizens in Turkey will find much to instruct them in an address delivered upon this theme at Chickering Hall, New York, November 9, by Hon. Everett P. Wheeler. The address consists of an analysis of the treaties and capitulations relating to the status of foreigners, reaching the conclusion "that, by capitulations, treaties, and usages extending back to the very beginning of the present Turkish empire, the rights of foreigners in Turkey have been, with the full consent of the Turkish government, placed on an entirely different footing from that upon which they rest in civilized countries." We refer our readers to the full address, which is published by G. P. Putnam's Sons, New York.

REPORTS come from Peking that the railroad which is to connect that city with the coast is progressing somewhat rapidly, and that before summer comes the whistle of the locomotive will probably be heard in the emperor's palace. Arrangements are being made for a large station at Peking for the storing of goods. Mr. Kingman reports that the people look on with discontent, inasmuch as they foresee the limitation of their pickings and stealings by the river trade. It is affirmed that enough plundering takes place during the river journey and in transshipments to pay all the expenses of freight by rail and leave a handsome margin of profit in addition. China needs something beside railways and Confucian ethics for her reformation. The gospel of Christ alone can do this.

A NOTE from a good friend living in the West expresses a sense of great relief at being assured that the *Missionary Herald* is not to be merged in the new paper, *Congregational Work*. We hear of many who have been **Not About to Die.** apprehensive upon this point, and have deprecated the suggestion that such might be the issue. It is enough to say that no proposal of the sort has been presented to or considered by the societies supporting the new paper. *Congregational Work* has its own sphere, and much is hoped for as a result of its wide circulation throughout our churches. But those who have any just conception of the magnitude of the work of our foreign missionary Board, and of the fact that its proper maintenance depends upon the information which is given concerning its operations, cannot suppose that the few pages given ten times a year in *Congregational Work* can suffice to meet its imperative needs. The thousands of our readers who desire more rather than less information about our twenty missions in all parts of the world need not fear the discontinuance of the *Missionary Herald*. Our magazine is in no sense moribund.

THE Board has just issued on a large sheet of heavy calendered paper, 28 inches by 22, some fifteen cuts, chiefly photo-engravings, of scenes in several mission **An Attractive Picture.** fields, the whole making a very interesting and attractive collection of pictures, which would adorn any home or chapel. All Sunday-schools and Christian Endeavor Societies that have of late contributed to the Board's treasury, or for the support of any special object under the care of the Board, will receive a copy of this picture by mail provided their postoffice addresses are known to us. If any schools or societies which have thus contributed should not receive the picture, they will please notify us of the omission. A copy will also be sent free to any organization applying for it, in the hope that the society may undertake the support, either in part or the whole, of some one of the objects mentioned in the "List" given on page 54 of this number of our magazine. We trust that this picture, suitably framed, will find a place on the walls of many Sunday-school rooms, where it will attract the eyes of both young and old, and preach effectively concerning the giving of the gospel to all men.

ON December 26, at Springfield, Mass., Mrs. Aldin Grout, a beloved mother in Israel, for thirty-two years a missionary of the American Board among the **Mrs. Aldin Grout.** Zulus in South Africa, passed from earth to her everlasting rest. Mrs. Grout, whose maiden name was Charlotte Bailey, was born in Holden, Mass., June 21, 1811. She was married to Mr. Grout, November 23, 1838, and went with him on his return to Natal in 1840. Those were the early days of the mission. The Zulus were a wild and uncivilized people, and among these rude natives Mr. and Mrs. Grout labored faithfully and long. For reasons of health they were constrained to return to the United States in 1870, twenty-six years ago, and took up their residence in Springfield, where Mr. Grout died, February 12, 1894. Mrs. Grout was greatly respected and beloved both by her associates on the mission field and by those among whom her lot was cast in her later years. Her funeral was held in the South Church, Springfield, December 29, and her remains were buried by the side of her husband in the beautiful cemetery in that city.

IN a recent address the Rev. Nehemiah Boynton, D.D., said: "The law of struggle, which we are told is the inevitable condition of progress, pertains to the history of our missionary organizations even as to any other organization." With the American Board the struggle with finance is now on. **Financial.** The issue involves either advance or retreat. Our friends must decide which it shall be. Dr. Boynton, in the same address, says again: "I very often take down in my library a book which is called 'The Essays and Addresses of Phillips Brooks.' There is one address which Dr. Brooks made in Boston at the seventy-fifth anniversary of the American Board. He made what ought to be to every Congregationalist the inspiring remark, that no matter how many foreign missionary organizations might be initiated upon American soil, no matter how many missionaries might go out from our dear land to carry the flaming torch of the gospel to the uttermost parts of the earth, no organization should ever be founded which did not confess its obligation to the American Board, which, initiating the foreign missionary work upon our shores, had, by the standard and tone and tonic of its spiritual life, fairly startled the other denominations into following in its footsteps and sending their men, too, to preach the gospel in the uttermost parts of the earth. Historically, directly, and indirectly, the significant thing about the American Board has been the presence and power of the Spirit of God."

There should be on the part of the friends of the Board a determinate purpose to so maintain its honorable history that the present financial peril shall be at once changed into a song of victory. Will not our readers study the story of receipts with care, and voice our need in every church in the land? The increase which is reported in the following figures under Special Donations comes entirely from the appeal made through *The Congregationalist* for orphans in Armenia. The receipts are as follows:—

	December, 1895.	December, 1896.
Regular donations	\$42,469.28	\$32,622.13
Donations for special objects	6,525.62	19,949.37
Legacies	6,473.80	5,655.22
Total	\$55,468.70	\$58,226.72
	4 mos. 1895.	4 mos. 1896.
Regular donations	\$121,762.21	\$100,606.77
Donations for special objects	15,991.61	29,954.45
Legacies	27,063.59	11,241.52
Total	\$164,817.41	\$141,802.74

Decrease in regular donations, \$21,155.44; *increase* in special donations, \$13,962.84; *decrease* in legacies, \$15,822.07; *total decrease* in four months, \$23,014.67.

IT will be remembered that prior to the massacre at Van the condition of affairs was such in that city that it was deemed unwise for Mr. and Mrs. H. M.

Returned to Van. Allen and Mrs. Raynolds to remain there, and that consequently they went to Oroomiah in Persia. While waiting for further developments Mr. Allen found abundant opportunity for service among the Armenians in Persia, many of whom were refugees from Turkey. Thousands of Armenians have also crossed into Russia, many of them poor and shelterless. Tidings recently received lead to the supposition that Mr. Allen has now returned to Van, where he can assist Dr. Raynolds, who greatly needs help in the manifold duties pressing upon him.

TELEGRAMS from Calcutta, dated January 7, state, under the authority of the Viceroy, the Earl of Elgin, and members of his Council, that timely rains in November and December had done much to relieve the apprehensions which were entertained of an unprecedented famine. The situation is doubtless still grave, and it is yet a question as to the maturing of the crops which the belated rains have given an opportunity for sowing. Three quarters of a million people are receiving direct relief from the government, and the demands for aid are incessant. The means of transportation are very different now from what they were in the famine of 1878, and the government is using all possible efforts to supply a stock of food. We rejoice to see the proposal to send a shipload of corn from New York to Bombay, and trust the plan will be carried out. The cases of hardship which naturally appeal to our readers most strongly are those connected with the native churches and Christian agents, partly or wholly self-supporting. With the increase of prices for food the people have all they can do, sometimes more than they can do, to support themselves, and they cannot maintain their preachers and teachers. Some of these Christian helpers are receiving but half their usual allowance, while the prices of food have doubled or trebled. The proper and Christian thing to do would be to increase these allowances for our missions, at least in some slight degree. Instead of this the state of the treasury, as all know, has compelled a reduction for precisely this class of laborers—the native agency. Is there not in this statement an appeal of moving power?

SINCE the foregoing paragraph was written we have received a copy of an appeal of the London Missionary Society in reference to the famine in India.

Needs of the Native Agency. The needs of the native workers in connection with its missions are specially emphasized. Their salaries at best were not sufficient to support them, and are wholly inadequate to support them now. Under these circumstances the Directors of the London Society have decided to place at the disposal of their missionaries in India an increased grant for their native agents, from the general funds of the society, "on the ground that the society is responsible for the maintenance of its workers and must therefore make an effort to relieve them." This certainly is the best way for Christian people in Great Britain and America to render aid in the present emergency. Would that the condition of the treasury of our Board would warrant at least the granting of the estimates which were sent by the missions prior to the coming of the famine. As has been repeatedly stated, the appropriations made in December last involved a reduction in the department of the native agency of from thirty to forty-five per cent. If our churches cannot do more, will they not at least furnish the funds for meeting the regular estimates from the missions? Let it be remembered also that the missionaries' salaries have been reduced ten per cent, and meanwhile the cost of food has increased in some cases one or two hundred per cent. What shall they do?

IN our last number letters from Foochow and North China referred to the efficient services of Messrs. Mott and Lyon, of the Student Volunteer Movement and the Young Men's Christian Association, in conventions held at Peking and Foochow. We have now received a copy

of Mr. Mott's report covering his whole work in China, from which we learn that four regular conferences were held between August 23 and October 17, at the cities of Chefoo, Peking, Shanghai, and Foochow. The special purpose of these conferences was to deepen the spiritual life, to promote the evangelization of China, and especially to awaken Christian students in China to the duty of evangelizing their own country. The figures given as to the attendance at these sessions are quite remarkable. Thirty-seven missionary societies were represented and four colleges. The total number of delegates was 2,883, of whom 487 were missionaries or other foreigners. This leaves nearly 2,400 Chinese delegates, of whom 999 were students, 235 teachers, and 147 pastors. That such a number of native Chinese should be brought together in the four conferences is a fact that augurs well for the future of Christian work in the empire. The Foochow conference alone, it is said, was attended by a larger number of students than were present at any of the noted student conferences save three—those at Cleveland, Detroit, and Liverpool. Nearly every province of the empire was represented, and there were delegates from Korea, Manchuria, and the borders of Mongolia. One of the direct results of the conference was the volunteering of seventy-seven young men to devote their lives to Christian work among their own people. There were many serious inquirers at the meetings and a large number confessed Christ as a personal Saviour. All who attended the sessions seem to recognize the manifest power and presence of the Holy Spirit, giving new thoughts of duty and new impulse to the Christian life. Fresh evidence was furnished, if any were wanting, that the Chinese can be moved deeply by the best influences that can be given them in connection with the preaching of the gospel.

ON another page will be found a statement of the effect of reductions within the Constantinople station which we are sure will deeply move all who read it.

Special Needs. The cases of hardship there mentioned can be matched by others from several stations in Turkey. We cannot name them all here. If there are those who desire to make *extra* gifts to meet cases of peculiar hardship, such as are known at the Missionary Rooms, and will leave the selection of the particular object to the executive officers, as the facts are revealed to them, we can assure the donors that the greatest care will be taken in administering their gifts, and that they will be informed of the particular use that is made of their benefactions. We must not cease telling our friends that the prime necessity is the maintenance of our regular work, which is in no little peril in view of the present state of the treasury, while such *extra* gifts as the Lord may enable his children to bestow will be most gladly welcomed and used for the relief of cases of peculiar hardship that are constantly arising.

It is reported, and it is believed by our missionaries in the province of Shansi, that an American has secured a contract for a railroad from the coast to

Isolation. Tai-yuen-fu, the provincial capital. The isolation of our missionaries in that province will be understood by the fact stated by Mr. Atwater, that neither he nor Dr. Atwood, though it is fifteen years since the latter went to Shansi, has seen a foreigner at their homes since they left Tientsin, except their fellow-missionaries.

AFRICA lost one of its best earthly friends when Rev. William Walker died at his home at Milton, Wis., on the eighth of December last. Mr. Walker was born in 1808, and though he served in what has been
Rev. William Walker. regarded as the malarious portion of Africa for more than a generation, he yet lived to be in his eighty-ninth year. After a short residence at Cape Palmas in 1842, he removed to the Gaboon, where he labored until that mission passed from the care of the American Board to the Presbyterian Board, when he returned to the United States. His remarkable powers of address and his genial personality were wholly engaged in presenting the cause of missions in all parts of the land. In 1879 the Presbyterian Board urged him to resume work at the Gaboon, in order that he might finish the translation of the Scriptures into Mpongwe, a language which he had reduced to writing. Though then seventy-one years of age he undertook the task with alacrity, and having completed it he returned to his home in Wisconsin, where the last thirteen years of his life have been spent. Mr. Walker was a remarkable man in many ways. With fine intellectual powers, he was profoundly consecrated to the Master's service; a man fertile in resources and of genuine humor. He was a model missionary and one whose memory will be very precious to those who knew him.

A LETTER from Dr. Rife, dated Jaluij, Marshall Islands, September 26, calls most importunately for more Bibles. Though the Bible Society sent down a liberal shipment last year, there were not enough copies to supply
More Bibles. the demand, and Dr. Rife says that he is sick at heart at meeting scores of people at each island and being obliged to tell them in reply to their urgent appeals that there are no Bibles for them. After the supply for Jaluij had been exhausted, Dr. Rife says: "I have been all day saying, 'No, no, I can't let you have any.'" An earnest request comes that the Bible Society will put to press a new edition of the Marshall Islands New Testament, and that Society, we are sure, would respond cheerfully if the funds were provided. But it is a fact not at all to the credit of the Christians of America that the Bible Society, which has hitherto most generously aided in the work of translating and printing the Scriptures in the languages spoken on mission fields, is unable at present to meet these calls. Is there not some one who will make a gift of \$1,000 to the American Bible Society to provide a new edition of the Testament for the Marshall Islands? These volumes could readily be sold and the Society repaid for its outlay, but it should have the money promptly, that it may take hold of this enterprise.

Two letters have reached us by chance conveyance from Mr. Walkup, in the Gilbert Islands, the last of them dated September 22. He reports that the new
The Gilbert and Marshall Islands. British Commissioner resides at the island of Tarawa, and in the exercise of his authority has introduced some reforms. The dancing that has been so corrupting to the natives is now limited to holidays, and the king of Butaritari has been allowed to prohibit the dancing altogether. Mr. Walkup says that in July last the natives were reaping the fruit of the wild oats they had sown. Some forty at Butaritari had been flogged for

drunkenness, and the Commissioner was surprised at the amount of punishment the people there and at Tarawa needed. At the last date the reports were more favorable. After a tour of the Gilbert group Mr. Walkup says that progress was visible at many points. School and other laws have come into force slowly and surely, and in some places converts are appearing. A brief word has also recently been received concerning work in the Marshall Islands. Just before the *Morning Star* reached Jaluij, September 21, preparatory to its annual voyage through the group, the German Commissioner, Dr. Irmer, had proclaimed a law that no work was to be done on any of the islands on Sundays, and that traders who carried on their business on Sundays were to be subjected to a fine. The Commissioner received Captain Garland and Dr. and Mrs. Rife most hospitably. Reports that had come in from several islands indicated a prosperous state of mission work, and we hope that during the trip of the *Star* through the group all these good reports will be confirmed.

THE work in Hasskeuy, a suburb of Constantinople, which was interrupted by the massacre, was resumed again November 18 by Miss Gleason and Miss Cull, and on December 12 there were more than 100 pupils in the two rooms.

Hasskeuy.

The parents of these children are utterly destitute, and they not only cannot pay tuition, but in many cases cannot provide food. Two weeks after the schools were opened a noon lunch was given to the most needy. A tall Croat, who acts as gate keeper, finds it difficult to control the crowds who come to the mission house for relief. The expenses are borne by the Armenian Relief Committee, and each despoiled family has received at least twenty piastres (eighty-eight cents), aside from the distribution of beds and garments and unbleached cotton cloth. On one afternoon not less than thirty-one men who had been recently released from prison came to the mission house seeking some help. Miss Cull writes of the absorption of their time and energies in caring for the temporal and spiritual welfare of this large number of people. But the work, though exhausting, is full of compensations in the assurance that suffering is relieved and distressed souls are comforted and guided.

ONE of the most prominent out-stations connected with Sivas, in Western Turkey, sixty miles south of it, is Gurun, and its present situation is deplorable indeed. The church was well equipped with a good edifice and school

Gurun.

buildings, and was at least one half self-supporting. The interest on the part of the people is clearly shown by the fact that during a few months prior to the massacre they paid over \$500 for two additional school buildings, while receiving only \$88 of aid from abroad. But during the crash of the massacre the church and several school buildings were burned and 1,100 people were killed. Pastor and teachers, however, escaped death as by a miracle, and are now doing what they can for the relief of the people, of whom more than 5,000 are on the carefully scanned list of the destitute. Mr. Perry reports that on Sunday, November 15, he preached three times to crowded congregations, one of them assembled in a large open shed, of which the roof, fortunately, was not burned. What can be done for the relief of this large multitude of despoiled people?



PASTORS AND EVANGELISTS OF HARPOOT STATION IN 1895.

THE cut on the opposite page is from a photograph of Protestant pastors and evangelists who were assembled in conference at Harpoot prior to the massacres. Not less than five who are here shown have won the martyr's crown. The two sitting on the reader's left hand, and the one standing on the left on the rear row, were slain. The one who sits upon the floor, with a book in his hand, barely escaped with his life, losing an arm, while the two who are nearest behind him were among the martyrs. Of those who are spared in life several have been driven from their stations, and others are still serving the Master as best they may in their straitened circumstances. In looking at these fine faces one is impressed with the nobility of this body of men, taken as a whole, and can better appreciate the woe that has come upon the people when such men as these were slain without cause.

REV. DR. J. H. BARROWS, who is now visiting India for the purpose of delivering lectures on the Haskell Foundation, was expected to arrive in Bombay December 15, and we have before us a list of twenty-one cities in which he had appointments to deliver his lectures on Comparative Religion. In Calcutta, Bombay, and Madras he will deliver six lectures on the following themes: "The World-wide Aspects of Christianity;" "The World-wide Effects of Christianity;" "The Christian Doctrine of God as the Basis of a Universal Religion;" "The Universal Book;" "The Universal Man and Saviour;" "The Historical Character of Christianity as Confirming its Claims to World-wide Authority." In other cities he will give from one to three lectures. We confidently expect to hear that Dr. Barrows has had a cordial reception, and that his lectures will be attended by a large number of intelligent Hindus who will hear a vigorous defence of Christianity. May the blessing of God attend this effort to present his truth!

A LETTER has recently been received by Hon. Henry E. Cobb, Chairman of the Coöperating Committee for New England, in response to a letter and the "Topics for Missionary Concerts," issued by that Committee, which is worthy of note. The writer of the letter is pastor of one of our most prominent New England churches. He says: "I have had such meetings (Missionary Concerts) now for three years. They have been a remarkable success. Indeed they are looked forward to as the great meeting of the month; many attend who never attend the prayer-meeting. My plan differs from yours in this respect,—the pastor never leads. I appoint my leaders a year in advance, and thus far, in three years, have never had the same leader twice. The leaders have taken great pains in working up their meetings, some devoting months to it. There is possibly a bit of rivalry in the matter, but it gives us rousing missionary meetings, and has wrought a great change in the missionary feeling in my church. I heartily approve your plan." This experience from one pastor may prove of benefit to other pastors. It suggests to us the thought that the Missionary Concert will not run itself, but must be planned for with care weeks in advance, and then in all probability it will become one of the most valuable meetings of the month, adding great blessing and power to the life of the church.

TABULAR VIEW OF THE MISSIONS OF THE A. B. C. F. M. FOR THE YEAR 1895-96.

MISSIONS.	MISSIONARIES AND ASSISTANTS.												Total American and Native.	PREACHING.					CHURCHES.					EDUCATION.										Total for all Purposes in Dollars.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																								
	AMERICAN.						NATIVE.							Places for stated Preaching.	Average Congregations.	Sabbath-school Membership.	Adherents.	No. of Churches.	Members.	Received on Confession.	Theological Schools.	Students.	COLLEGE, BOARD-ING AND HIGH SCHOOLS.					COMMON SCHOOLS.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																														
	When Begun.	Stations.	Our-stations.	Ordained.	Medical Men not Ordained.	Other Men.	Wives.	Other Women.	Total.	Ordained.	Other Preachers.	Teachers.											Other Helpers.	Total.	Pupils.	For Boys.	For Girls.	Pupils.	Number.	Pupils.	Others under Instruction.	Grand Total under Instruction.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																										
East Central Africa	1883	2	23	8	1	1	4	2	10	3	1	1	4	14	6	200	11,360	2,853	14	1,008	79	1	51

1 Of whom fifteen are physicians.
2 Of whom three are physicians.
3 Of whom seven are physicians.
4 Including thirty provisional churches.
5 In part from the report of the previous year.

WHAT REDUCED APPROPRIATIONS MEAN AT CONSTANTINOPLE.

FROM THE COMMITTEE AD INTERIM.

[Notice of the action of the Prudential Committee in reference to appropriations for 1897 reached Constantinople early in December, and the Committee ad Interim of the Western Turkey Mission sent at once the following response, drawn up and signed by Rev. Drs. J. K. Greene and George F. Herrick. These details are given here not as though they were peculiar, but for the opposite reason, because they represent other cases as needy and as imperatively calling for help. The only proper response would be such an increase in donations as would enable the Prudential Committee to restore the appropriations for the native agency in all our missions.]

THE missionaries are deeply grateful to the Prudential Committee for their kind consideration of the American laborers in continuing their salaries, as presented in the estimates, and for exempting them from the ten per cent reduction.

It was, however, a great disappointment to learn that the amount appropriated for the native agency is the same as the greatly reduced appropriations of the present year. This year we have applied the reductions only partially; some schools have been closed, some helpers cut off, and some missionaries have made up from their own salaries the reductions made in the salaries of certain pastors and preachers. After all this, however, we are still needing £100 to make up the sum actually paid out by our treasurer to native agents, and £60 additional are needed to make up the deficit in the Nicomedia section of our field. We have been confidently hoping, and still hope, that the receipts of the Board will permit the Prudential Committee to make up to us this deficit of the Constantinople station; namely, £160.

Discussion revealed the unanimous opinion that we cannot undertake to do in 1897 what we have tried to do in 1896; and finally it was voted that we *apply the reductions ordered by the Prudential Committee for 1897*, leaving the details of the reduction to the Station Conference, only suggesting that they use the funds in hand so as to tide the preachers through the winter. Permit me to explain a little in detail what this action involves.

1. It means that five native pastors and preachers in Constantinople, namely, three Armenians and two Greeks, will be compelled to support their families on about two thirds of the salary which has always been regarded suitable and necessary for preachers laboring in the capital. One of these preachers was robbed, in the recent massacre, of nearly all clothing and household goods, and four of the five preachers have already seen nearly or quite thirty years of ministerial service. They are to-day, under God, our chief instruments in bringing the living gospel to the hearts of the people of this great city; they are earnest, faithful, God-fearing, and God-loving men. To deprive these men and their families of one third of their usual support, and deny them the means for educating their children, is repugnant to right and reason. To be sure, they have the right to resign and withdraw from the ministry, but what shall men at their age, and with nothing in hand, and in the present distressing circumstances of this country — what shall they do? What *can* they do but, impoverished, distressed, and disheartened, still try to live on a starvation salary? Is this the way to encourage the native ministry? Is such treatment calculated to encourage

others to enter the ministry? The case would be very different if these preachers had able congregations back of them. The fact is, however, that some 30,000 Armenians, mostly men, have been killed or exiled, or have fled from the city. The Pera congregation has lost half its former strength; the Langa congregation has been almost entirely broken up, and the small Protestant congregation in Scutari has lost some fifteen families. Many of the surviving members of the congregations, too, are in need of aid to procure daily bread, and not a man is to be found whose income is not seriously diminished. Surely this is the time to extend to these suffering communities the helping hand; not the time to rob them of the gospel and embitter the lives of their ministers.

The only remaining preacher in the service of the Board in this city is Rev. Karekin Koundourajian, for some fifteen years a minister in the Cesarea field, called to supply the place of Mr. Krikorian, of Yozgat, on his departure for America some five years ago. Four years ago he was exiled to this city, though soon after his arrival here he was released, with the declaration that there was no case against him. He was not permitted, however, to return to his family and work. Employed by the Station Conference as city missionary, to labor specially for the many thousands of Armenians from the provinces, Mr. Koundourajian has given very great and general satisfaction; indeed, on account of his sweet, self-denying spirit and untiring effort, he is greatly beloved by us all. At present, as chairman of the British Relief Committee, now rendering aid to some 10,000 Armenians, he is my chief assistant. He receives from us \$22 a month, and has to support himself here, his daughter in the Girls' School at Adabazar, and his wife, mother, and three children in Yozgat. The reduction of twenty per cent on this man's salary is made up this year by a missionary. What will the man do when, without help, more than thirty per cent is deducted from his salary in 1897? It seems as though our Christian friends in America were incapable of conceiving what these reductions mean.

2. The situation is equally trying in the cases of the preacher at Adrianople and the pastor at Rodosto, the one in the ministerial service for twenty-five and the other for thirty-eight years, each with a wife and three dependent children. The salaries of these men are small, and the impoverished communities are unable, save to a slight extent, to pay the part of the salary each had promised. A reduction of twenty per cent in the salaries of these men has been made up this year by their missionary fellow-laborers, but for the year to come, unable to collect from the communities the part of the salaries promised by them, with the other part of their salaries reduced by the Prudential Committee more than thirty per cent, what *are* these men to do? The missionaries are unanimously of the opinion that they cannot undertake to propose to these honored fellow-laborers to live on the reduced salary. We shall continue to pay that portion of their salaries which we have promised as long as the appropriation will permit us, and shall then leave them either to withdraw from the ministry or appeal to other societies or to private Christian friends. Our hearts are saddened beyond expression by this necessity, but this seems to us the only honorable course. In these circumstances the only relief is in the hope that the receipts of the Board may enable the Prudential Committee to make supplementary grants. Appeals are well made through the periodicals of the Board and through

the religious press in behalf of the thousands of destitute orphans, and we rejoice that happy responses are coming, not only from America, but also from Germany, Switzerland, and France. It is a singular fact, however, that it is much easier to secure funds for the orphans than for our destitute ministers. Some relief would be experienced if the salaries of the preachers laboring at Hasskeuy and Gedik Pasha, in connection with our lady missionaries, could be assumed by the Woman's Board.

I need not add that we shall watch the report of the receipts of the Board with great concern, in the hope that the coming months may bring relief to the native ministry. The evangelistic arm of the service, already greatly reduced by massacre and withdrawal, with small prospects of fresh recruits, is still our main human instrumentality for the evangelization of the land, and the loss of the preachers who remain will truly be irreparable.

The situation of the native laborers in the Nicomedia section of the station is equally distressing, but another will write directly respecting that portion of our field.

SPECIAL OBJECTS.

COMMENDED TO INDIVIDUALS, SUNDAY-SCHOOLS, AND YOUNG PEOPLE'S SOCIETIES.

To meet the desire on the part of many persons for some definite objects to which their gifts for foreign missions may be devoted, the following list has been prepared. A prefatory word may help to the better understanding of the matter.

Each mission of the American Board, at its annual meeting, considers most carefully the estimates it shall forward to the Missionary rooms at Boston. The missionaries when thus assembled are most competent to decide what interests are of first importance within their whole field. After weighing carefully all the requests presented by the several members of the mission, they decide on their relative merits, seeking to make the money they may hope to obtain accomplish the most good, and then send their requests to the Prudential Committee for grants to meet the calls which they deem most imperative. These objects should certainly have preference over any individual appeal. The following is a partial list of the objects that have thus been approved by some of the missions of the American Board, and subsequently by the Prudential Committee.

When, therefore, individuals or societies in America desire some special object to which to devote their gifts, they may be sure that in selecting any of these here named they are assuming a work which is of prime importance, not in the judgment of an individual merely, but of a body of men and women on the ground who have considered the case very carefully.

Gifts for special objects other than these, except as given to the general fund, may serve a good purpose, but, however excellent the objects are, they are not, in the judgment of those who know most about the case, of so great importance as are these here named. We therefore commend this list to the attention of all who wish to make a special appropriation of their gifts.

It will be impossible for the officers of the American Board, or the missionaries on the field, to give personal letters from beneficiaries aided. On this matter the following points should be considered : —

1. The several thousands of native pupils and helpers are not known by name at our rooms.
2. The special gifts for their support can only be designated by missionaries on the ground.
3. These missionaries are already overburdened, and it is a difficult task to secure from natives satisfactory letters. Few of the natives can write in English, and their letters must be translated, involving much labor.
4. Missionaries assure us that the results upon the natives of such correspondence are not happy, and many of them decline to put natives in communication with donors in America.

But while this personal correspondence is, in most cases, impracticable, it is possible to secure occasional letters in reference to each *class* of persons aided, for instance, in reference to the native preachers in Turkey or India or China, or relating to the schools or pupils in any of these countries. Copies of such letters will be forwarded to all donors who aid in any branch of this good work.

Money should be sent to FRANK H. WIGGIN, Treasurer, No. 1 Somerset Street, Boston, and correspondence relating to the matter may be addressed to REV. E. E. STRONG, Editorial Secretary.

LIST OF SPECIAL OBJECTS.

ZULU MISSION (South Africa).

Ten theological students, Adams, care of Messrs. C. W. Kilbon and C. N. Ransom	average	\$30.00 each
Ten pupils in High School, Adams, care of Mr. G. B. Cowles	average	25.00 "

EUROPEAN TURKEY.

Twenty pupils, Collegiate and Theological Institute, Samokov, care of Rev. H. C. Haskell	average	\$25.00 "
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WESTERN TURKEY.

Sixty-four native preachers *	from \$80.00 to	\$200.00 "
Forty-eight schools *	from 50.00 to	150.00 "
Twelve pupils in Theological Seminary, Marsovan		40.00 "
Twelve pupils in Anatolia College, Marsovan		25.00 "

CENTRAL TURKEY.

Twenty-six native preachers *	from \$60.00 to	\$180.00 "
Thirteen village schools *	from 30.00 to	60.00 "
Twelve pupils in Theological Seminary, Marash		40.00 "

EASTERN TURKEY.

Forty native preachers *	from \$50.00 to	\$130.00 "
Thirty village schools *	from 20.00 to	75.00 "

MADURA (Southern India).

One hundred and fifty-three village and station schools *	from \$20.00 to	\$50.00 "
One hundred and fifty native catechist-preachers *	from 35.00 to	60.00 "
Twenty students, Pasumalai Seminary and College	from 20.00 to	60.00 "

MARATHI (Western India).

Ninety-two mission village schools *	from \$30.00 to	\$60.00 "
Thirty-two native preachers *	from 40.00 to	75.00 "
Eight theological students	average	40.00 "

* Under the care of the missionaries at the several stations of the mission.

CEYLON.

Ten students in Training School, Tillipally, care of Rev. T. S. Smith	average	\$25.00	each
Seventeen native agents	from \$35.00 to	50.00	„

JAPAN.

Students for ministry	average	\$30.00	„
Twenty-five Japanese preachers *	from \$75.00 to	100.00	„

NORTH CHINA.

Thirty native preachers and helpers *	average	\$50.00	„
Ten theological students, Tung-cho, care of Rev. Chauncy Goodrich	average	35.00	„
Twenty-four students in College, Tung-cho, care of Rev. D. Z. Sheffield	average	25.00	„
Ten day schools *	from \$50.00 to	100.00	„

FOOCHOW (China).

Twenty native helpers *	average	\$75.00	„
Ten theological students, Foochow	average	40.00	„
Ten pupils in High School, Foochow	average	20.00	„

MICRONESIA.

Twenty pupils, Marshall Islands Training School	average	\$25.00	„
Twelve native preachers in the Marshall Islands	average	40.00	„
Six native preachers in the Gilbert Islands	average	45.00	„

* Under the care of the missionaries at the several stations of the mission.

THE ARMENIANS.

BY REV. W. A. FARNSWORTH, D.D., CESAREA, TURKEY.

If the Samaritan, as in our Lord's parable, was neighbor to the Jew who "fell among robbers," surely to-day the Armenians of Turkey are our neighbors. It is our duty and our privilege to know the fact and to heed the command, "Go thou and do likewise." It is only necessary that we know this unfortunate neighbor better, and the sufferings that he and his ancestors have endured, to awaken the most sincere sympathy for him. I am quite sure that the better we know him the more we shall see in him what is worthy of admiration.

Look for a moment at his history. He has a legendary history that is very interesting, and some of it, at least, not improbable. He claims that his language was the language of the ark. In proof of this he cites the name of the town at the foot of Mount Ararat, Eravan, which is an Armenian word meaning "there first." Noah gave this name to the first place that he built after the flood. They claim as their immediate ancestor, "Togarmah, the son of Gomar, the son of Japhet, the son of Noah" (Gen. x). They call their country Haiasdon, from Haik, the son of Togarmah. In history, however, their country has been known as Armeniya, and here we leave the legendary and come to solid history. The name Armeniya we find in a Persian cuneiform inscription of Darius Hystaspis some 500 years before Christ. It is interesting to remember that this was that Darius whose name occurs repeatedly in the book of Ezra, and by whose orders the temple in Jerusalem was rebuilt. Few peoples can, like the Armenians, read the name of their country as carved in the rock 2,400 years ago.

We next meet the Armenians in reliable history about 100 years later. In Xenophon's Anabasis we meet with both the Koords, who have taken such a

fiendish part in the recent massacres, and also the Armenians. It is claimed that the Carduchi, who before the time of Xenophon destroyed an army of 120,000 men sent to subdue them, so that not a man escaped, were the ancestors of the present Koords. In the same book we read that at one place those old Carduchi in opposing Xenophon "rolled down masses of rock, each big enough to load a wagon, with other stones greater and smaller, which striking in their descent against the rocks were hurled abroad in all directions, and it was utterly impossible even to approach the place." The Greeks were told that if they could pass this country "they would come to Armenia, a large and rich country." There they did, indeed, find abundant supplies, and would have been very comfortable but for the deep snows. The snows are now as then in some parts of the country, like Bitlis, quite phenomenal, falling to a depth of from eight to twelve feet. Certainly at that early day, and so far as we know, the original home of the Armenians was the country about Mount Ararat and to the west, on the head waters of the Tigris and Euphrates.

Very early we find among them a commendable spirit of enterprise. More than 1,800 years before Christ a colony wandered off to the southwest some 500 miles and built the city known in ancient history as Mazaca, long the capital of Cappadocia, and since A.D. 17 known by the name Cesarea. (See in Young's Concordance under the word Armenia.) Sometimes they have been an independent people, and yet it may be doubted whether there has been a time when they did not suffer great abuse from the Koords. Their home was the battle ground between Rome and Persia, and later between Byzantium and Persia. Now for 600 years they have been ground between the Turk and the Koord. Despite all suffering they have persistently maintained their national characteristics, and by sheer force of character individuals have risen to positions of great influence. Several of the Byzantine emperors were Armenians.

The religious history of the Armenians is peculiarly interesting. It is claimed that the apostle Thaddeus preached the gospel in Oorfa, in northern Mesopotamia, and that then the Armenian king, Abgar, accepted Christianity. If so his successors did not follow his example. But in A.D. 301 Gregory the Illuminator was ordained at Cesarea and went forth as the great missionary to Armenia. For a time he met with most determined and cruel opposition, but later with very great success, and "the Armenians have the distinguished honor of being the first people to make Christianity a national religion." We must not take time to trace the history of that church. Probably it suffered, as other churches have done, from its connection with the State. When compared with other Eastern churches it will be found that its record is an honorable one. Its version of the Sacred Scriptures, made in the fifth century, is acknowledged to be one of the best of the ancient versions. But in process of time the language of that version, like the Greek and Latin languages, became an unknown tongue except to a very small portion of the people. The book, instead of being a fountain of instruction, became a fetish. It was so sacred that no unordained man could take it into his hands. The worshipers simply kissed it and made the sign of the cross before it. Of course the church fell into formalism, and the people sunk into great darkness.

When, in 1831, the missionaries of the American Board began work among

them, both their religious and their political condition was deplorable. Undoubtedly their condition was not the same in all parts of the empire. Probably the city of Cesarea, 370 miles southeast of Constantinople, in the centre of Asia Minor, may be taken as a fair specimen. If not, the condition must have been better rather than worse than other parts of the empire. The population is about 50,000, of whom some 15,000 are Armenians. What was their condition sixty-five years ago? The most successful merchants and bankers and skilled workmen then as now were Armenians. Even now we find the doors of many of the older houses lower than the street, and very small. These were made so that the Turks might not lead their horses into them. Their rooms were very imperfectly lighted, and in the night they feared to have artificial light unless quite invisible from the street. No non-Moslem could ride in the city. He must walk to the border of the town, and even then, when riding in the open country, should he meet a Moslem he might find it better to dismount and pass him on foot. A short time before the writer took up his residence in that city it was occupied by a British consul, and a young Englishman was dragged from his horse, because he, an infidel dog, ventured to ride in the city. Any non-Moslem was liable to be accosted with the question, "Whose infidel are you?" If he could claim the protection of some influential Turk, he might pass on. If not, he might be commanded to perform some menial service.

Just seventy years ago the great Mahmood destroyed the Janissaries. About this time, perhaps a little before, he began to ameliorate the condition of his non-Moslem subjects. They were allowed to repair their churches in some cases, also to open schools. His successor, Abdul Madjid, sultan from 1839 to 1861, greatly enlarged the privileges of his subjects. Soon after coming to the throne he issued a sort of "Bill of Rights" known as the Hatti Sherif, and this was followed in 1856 by a yet more advanced and liberal document known as the Hatti Humayoun. This has been called "The Charter of Liberty and Equality to the Christians of Turkey." For about forty years, under two sultans, an effort was made, by some an honest effort, by others a perfunctory one, to carry out the requirements of those royal orders. But the difficulties which the government had to face were stupendous. Perhaps no rulers ever faced or accomplished so great changes without civil war. The great mass of the population is Moslem. The only law which they had known was the Koranic law. That is to them a sacred law. As a rule a Moslem would be willing to die for the honor of that law. According to it the non-Moslem could by no means have the same rights as the Moslem. But the Turk is a very shrewd diplomat. I will not speak of the process by which the change was made, but by slow degrees and in such a quiet way that the people of the land hardly knew it, that sacred law was removed and civil law, essentially the present French code, put in its place. That is now, so far as form is concerned, the law of the land.

Beginning with the last years of Mahmood and continuing into the present reign a few years, a period of about fifty years, there was a steady if not rapid upward movement of all the non-Moslem inhabitants of the empire. Doubtless this was not equal in all parts of the country. Much depended upon the local government and the peculiar state of society in each city or State (*vilayet*). The Armenians made the best use of their opportunities. All those peculiarities,

those indignities, that were suffered in Cesarea disappeared. There and in the portions of three vilayets well known by the writer, covering a territory five times as large as the State of Massachusetts, the condition of the Armenians became better rather than worse than that of the great mass of the Turks. Then there came a serious setback. The Bulgarians struck for autonomy and, by the aid of Russia, secured it. The more conservative Turks, always hostile to the reforms, naturally said, "Do you see, only evil results from all the privileges you give the infidels." The government seemed to feel that this was true, and began to curtail the privileges given to the non-Moslems. At the same time some of the leaders among the Armenians became fired with ambition to secure blessings for their people like those of the Bulgarians. The reforms promised them in the Berlin treaty awakened hopes that were not realized.

This is not the place to discuss the question of responsibility for the massacres which have desolated Turkey. It is difficult for any one to comprehend the astounding loss of life in those massacres, beginning at Sassoun in August, 1894, and ending at Everek in October, 1896. God grant that that may indeed be the last! We may be helped to a better understanding of the numbers killed by some comparisons. We all look back to that great war in America, 1861-64, as a very destructive one. The armies were large, the soldiers brave and determined, and the destruction of life great. Take the seven days' battle in the Wilderness—to how many homes it sent mourning! Yet there were not less than eight cities in Turkey in each one of which the number of killed, according to the most reliable statistics, was larger than the number of the killed on the Union side in the battle of the Wilderness. The most bloody battle of that war was that of Gettysburg, when 3,070 fell on the Union side. This was just about one half as many as were killed in the two massacres at Oorfa. The whole number of Union soldiers killed in battle in that fearful war of four years was 110,070. The number killed in the last two and a half years in the Turkish empire, if it does not equal, certainly approximates that number.

What good is to come as a consequence of all these dire calamities? For the present we can only wait and watch and pray. We know that God is working out his own grand designs, and we should not lose confidence. It is our duty and privilege to trust him, and to do the work that he requires. The future is his. Our neighbors are suffering. According to the ability and opportunity that we have we are under obligation to do the work of the Good Samaritan. We read in James 1:27, "Pure religion is this, to visit the fatherless and the widows in their afflictions." God is showing us a great work to do in this line. It is a cause for gratitude that Christian and philanthropic people in America, in Great Britain, and in Germany are taking hold of this work with a good degree of earnestness. This work of caring for orphans is one that with God's blessing may in a few years make that land as the garden of the Lord. One influence resulting from the sad events in Turkey is the enlargement of the sense of brotherhood. Christian people the world over know the Armenians as never before. To some extent they have suffered with them. We may also note a very encouraging result in Turkey. The great mass of the Armenians are Gregorians; that is, they are still connected with the old Armenian Church. They have formerly looked upon the Protestants as traitors to their nation. These

events have convinced very many that the Protestants are still good Armenians. The blood of Gregorians and Protestants, of Armenian priests and Protestant pastors, has flowed together. While there are and will be conservatives who will oppose all evangelical movements, evidence abounds, coming from nearly all parts of the missions, that the Gregorians are more kindly disposed, and look upon the Protestants with more favor than ever before. This means a great advance of the evangelical work in Turkey, provided there is a good government and the churches engaged in the work furnish necessary supplies.

Letters from the Missions.

Eastern Turkey Mission.

THREE STRICKEN CITIES.

REV. J. K. BROWNE arrived at Harpoot, September 26, on his return from America, and shortly after undertook to visit some of the principal cities in which he had labored in previous years, especially Arabkir, Egin, and Malatia. He sends us the following letter describing the present condition of these cities and the spiritual outlook in each. The letter though long we give entire. The first date was October 7 and the last November 10.

I. ARABKIR.

"October 7.

"The last time I entered this city was with one of our pastors in April, 1894. Then in its affluence of verdure, my admiration was called forth anew by its beautiful site; fine large stone houses, its extensive gardens and orchards and numerous streams, all making it a favorite residence of wealthy Armenians. Now our touring party comprises Mrs. Harris, representing the Society of Friends in England, Dr. Gates, Miss Bush, and myself.

"How different was the picture as we entered by the same route to-day! Half an hour before reaching the parsonage we began to see blackened walls, ruins of every shape, dreary wastes where formerly were beautiful gardens, and heaps of débris making some streets almost impassable. I began to see that I had utterly failed to comprehend while in America what the events of a year ago meant to these cities, towns, and villages.

"Looking now from the windows of the parsonage up and down and across the

valley in which was formerly the principal Armenian quarter of the city, I see hardly a building standing save those of one story erected through the aid of the Relief Committee. Dr. Gates has had the supervision of all this relief work throughout the Harpoot field, and is still carrying it on with remarkable efficiency through his committees in all the large places. He says that last winter the surviving Christians here were crowded into about one third the former number of houses. Hence from overcrowding, insufficient food and bedding, typhus fever and other diseases carried off over 600, while many were saved through the exertions of the Red Cross workers coöperating with our missionaries.

"Though the condition of the city is a great improvement over that of last year; though little houses are appearing here and there among the ruins, through the timely aid and cheer of the Building Fund; though already numerous families are availing themselves of Mrs. Harris' beneficent help, and are rebuilding looms and starting the weaving, each loom furnishing a living for some twenty persons,—still the coming winter must see great want and suffering.

"October 19.

"*The Spiritual Outlook.* This is far more hopeful than the material conditions would seem to warrant. By a marked Providence our old Protestant chapel, school building, and parsonage were all preserved with little injury, while the fine new buildings of our Baptist brethren, erected at a great expense, were razed to the ground, while

their pastor, after a cruel imprisonment, was shot while leaving his prison. Since those awful days the former sharp distinction of Protestant and Baptist has become ignored, and I found them worshiping and working together. All our meetings have been largely attended, those on the two Sabbaths crowded to the doors, many standing throughout the services, nearly half of the congregations being Gregorians. Our services yesterday were of unusual interest and power.

"The morning sunrise prayer-meeting was so crowded I could hardly make my way to the pulpit. Then followed the ordination of the preacher. To avoid a crush we had made no announcement, yet numbers of leading Gregorians remained through this second long service, and expressed themselves as deeply impressed by its extreme simplicity and solemnity compared with the gorgeous ceremonials at the ordination of their priests.

"At noon Miss Bush held a mass meeting of women. The Sabbath-school was omitted, but the fourth service crammed the chapel again, many being unable to find standing room inside. This meeting was addressed by the pastor, Dr. Gates, and myself. Our fifth service was the communion, conducted by the pastor. That which made this a feast of peculiar sweetness was the hearty participation with us, in its celebration, of our Baptist brethren, now one with us, one of their deacons officiating with ours. We leave this city with a loving, united people, a beloved pastor, and crowded congregations. Though terribly reduced in material resources, they readily assume the larger share of the salaries of their pastor and their teachers, while their three Bible-women say they are overwhelmed by the work now opening before them."

II. EGIN.

"October 24.

"Arrived here a week ago by a road winding along the Euphrates, reminding us at every turn of the scenery of Switzerland. Beautiful for situation, the pride of all Armenians, was this city. Her citizens

held positions of commanding influence at Constantinople and in most of the cities of this empire. It was certainly the most remarkable city in this land, in its origin, which was like that of New England, in the character, intelligence, public spirit, wealth, refinement, and influence of its people.

"It had long become a residential city of those Armenians who amassed their property elsewhere, and the houses, not to say homes, were like those of the capital. About a year ago, when that terrible wave of destruction overwhelmed our fields, this city purchased exemption by the payment of some 1,600 Turkish pounds.

"During all this past year they have lived in constant fear of impending slaughter, and unable to escape their doom. At last the command went forth, and a month ago, for two days and nights, the fearful work of plunder, blood, and lust went on. As far as known, only one old man was spared of all the men, youth, and larger boys who could be found, all the bridges and roads being carefully guarded. But the sickening story has long ago been read by Christendom and with silence. Would it be so if with my eyes they could look out upon this waste of ruins in place of the fair city I once knew, and hear the heartbreaking stories told with streaming eyes and pallid lips?

"*The Spiritual Outlook.* Here also, as in Arabkir, our fine new chapel, schools, and parsonage, all in one building, were spared, though utterly despoiled; while two fine Gregorian churches were plundered and burned and six out of ten priests slain, with most of their teachers.

"Our pastor and teacher and surviving brethren escaped death by lying hidden in artificial caves, and were fed at night by their wives, though losing their houses and contents. The wealthy and prominent Protestants were hunted out and butchered in a way that forbids description, five male members of one family sharing the same horrible fate, only one boy surviving by a series of almost miracles.

"At the first meeting of our pastor and surviving brethren in a place of hiding,

after mutual embraces and prayers of thanksgiving, their first action, though many had lost their all, was to pledge twelve Turkish pounds towards feeding the destitute; the pastor, though robbed of every article of bedding, furniture, and food heading the list with one pound, 'trusting it would come from the Lord.'

"Let me say that that pound came, and many another, not only for the pastor, but for refitting the chapel, parsonage, and schoolrooms, for clothing and feeding the wretched people, now helpless, before approaching winter. May the blessing of the Father of the widow and fatherless attend her blessed ministrations everywhere, and rest richly upon the givers of her bounty among the Friends in generous England!

"I shall never forget that first meeting in our renovated chapel. It was a heart-rending scene, the women, brides, and girls in such large numbers, and the well-known places of their husbands, fathers, and brothers vacant, and silently appealing to Heaven. Do you wonder it was difficult at first to have singing at our services, apart from the fact that the hymn books were destroyed? There was a pitifully small number at first on the men's side, and they but boys and youth hitherto not identified with the work. In the same spirit in which the pastor and teacher voluntarily reduced their salaries, these young men heroically assumed the burdens of their fathers, and I was amazed yesterday at their report that the amount they were willing to assume towards the support of their pastor, man teacher, woman teacher, Bible-woman, and benevolence fell but little short of their former noble giving!

"Another very characteristic thing was that some Protestant families, adjudged by the Relief Committee most needy, refused to accept help, alleging that others were more needy than they. Likewise the brother, unanimously chosen to fill the place of the slain deacon, utterly declined it on the plea of unworthiness.

"In many respects this has been the saddest visit in all my touring experiences,

and in some respects, also, the brightest. I have seen our daily meetings grow till our large chapel was unable to contain those who crowded around the doors. I have seen our brethren and sisters rising in courage, faith, and consecration. I have seen the power of the gospel to attract Gregorians and Protestants alike, and to sustain them in crushing sorrow, and to inspire to a higher life, unselfish love, and truly Christian service."

III. MALATIA.

'November 10.

"This was the city of such luxuriant gardens, groves, orchards, and numberless streams that many likened it to Damascus. Now it more nearly resembles a wilderness than a garden. It is the story of Arabkir and Egin, with some features even more shocking, and hence too awful to write. But this happened a year ago this week, yet, viewing the desolation everywhere, I could think it very recent.

"When I passed the ruined houses and gardens of our principal brethren, and remembered their awful death; when I stood in the large enclosure which formerly contained our chapel, schools, and parsonage, by far the finest in our field, which, though ruined by earthquakes, were enlarged and rebuilt by the most self-denying gifts and labors of our brethren, and saw them now lying in heaps, and those to whom they had been such a pride and joy never again to be seen by their missionary, — O Christians in America, how could I feel that this was God's will! Dr. Gates says the destitution of this city is still beyond measure. He says one whole quarter is composed almost entirely of widows and orphans, while two others are in much the same condition. He and his committee are simply overwhelmed at the appeals for help in building, and for beds and winter supplies. The work among our surviving brethren is very great, yet in a Christian way, unknown in this land. Relief Funds are apportioned by him with unswerving impartiality among Gregorians, Catholics, Latins, and Protestants. Never was the gospel preached more

powerfully than by this distribution of relief.

"*The Spiritual Outlook.* I am far from hopeless for the future of Christ's work here. It is true the brethren are decimated and utterly impoverished. It is true their pastor, with many of the brethren, have been imprisoned and only recently released. It is equally true that the growth of Protestantism and its influence in the city seem to have excited the bitter hostility of the government. Still it is equally true that 'they that be for us are more than they that be against us.' Their meetings are now held in their schoolroom, where formerly we used to stable our horses, yet the Lord of Glory makes it his meeting place with his people.

"The schools held in this long one-story building are crowded to their utmost capacity, and of the more than 200 pupils the greater number are from Gregorian families.

"We received most urgent invitations from the pastor and brethren to remain and continue our crowded services, or return later in the winter.

"Bright as the promises of God is the outlook for Christ's work in these and other cities in Turkey. Meanwhile the people there and in the villages are starving. We lift up our eyes unto the Western hills and over the sea to America. To our dear home churches especially we send along the bitter cry of the children, of God's little ones, and wait your answer, for we make our appeal only In His Name."

Madura Mission.

NEW CONGREGATIONS.

MR. HAZEN, of Arrupukottai, under date of December 8, gives the following striking account of the way in which new congregations are formed, casting away their idols and seeking Christian instruction:—

"During the year we have had formed six new congregations, with a total of about 200 souls, including men, women, and children. These congregations were

formed in places where there were previously no Christians. They do not come singly. That would be very difficult, and would involve starvation or some financial help from us. A man's entire caste and his own family would cast him out. No one would give food, shelter, or work. They generally come to us in a body, all of one caste in a village and after much public deliberation. For example, in a village twelve miles from here there were ninety Shanars who came over to us last year. In January of this year forty-five Pariahs, or outcasts, in the same place joined us, but they lived on a different street. A Christian woman moved to that place, and by her advice and the catechist's efforts they all decided to join us. We have not been able to build them a church yet. When I preached to them two weeks ago, they listened like hungry men and women. They have developed so well during these ten months that four or five are now ready for admission to the church, and more will soon follow. As the services are all held in the street, baptism and the Lord's Supper are out of the question. When a people join us in this manner we do not immediately receive them to the church. They need instruction and testing. But they have renounced idolatry and put themselves under our instruction. They are very pliable, very teachable, and will generally follow our counsels as readily as children. You might not call them Christians in the American sense, but a great change has come over them, for they have renounced their old gods and their people and taken up with a new religion and a new people. They almost invariably suffer bitter persecution during the first year or two. Would they undergo the wrath of neighbors and of their old gods without strong convictions? They are ready to come into the church just as soon as we deem them fit.

"During the month of April, when we were on the Itineracy, a catechist reported sixty souls ready to join us. We went to see them. 'Have you fully decided to be Christians?' 'We have.' 'May we take your names in our book?' 'Yes.'

Then we wrote their names, gave them instruction, and after commending them to God, took our leave, thinking of the fiery ordeal through which they must inevitably pass. It came, and has not ceased from that day to this, but all stand firm. We took a catechist away from another point that he might be with them and protect them as far as possible. Two months ago two of them were fined on some false charges, and yesterday a letter came from the catechist stating that he had been set upon and beaten by some of the villagers. After much trouble we have built a house for the catechist to live in, but officers of the law had to stand by and protect the workmen from assault while they were building it. They have no church yet; there is no money for it." [It would cost about \$40.—ED.] "In the month of May another congregation joined us. They begged hard for a choice man, who was just finishing his theological course. We let him go. They gave him temporarily a house to live in, but there is no church for them, and so, with the exception of one or two, we could not persuade the women to come and worship in the street. I was exceedingly sorry to have to take away their catechist for a larger work in another place. And so these poor little lambs are left without a shepherd. A man who lives in the next village and has a large congregation there goes to them every Sunday, and tries to keep them from scattering. Half allowances compel this sort of thing.

"Two months ago a catechist reported a new congregation thirty-five miles away. The circumstances were such that they would not stay with us unless we put a man on the ground to hold them up and teach them. He was needed at once. There was not a man that I could spare from any point. But a good man had been asking for employment for five months. He was on the ground, without employment, just returned from Burmah. He wanted a church, and this new congregation wanted a man. What hindered their coming together? Lack of money, and I had none. I am paying 1,400 rupees more for catechists this year than the

Board allows me, so how could I take on new men for this increasing work? But I could not stand it to see that new congregation of forty-five souls go back to heathenism, and I did take that man and tell him to go and look after that people. This I did one week ago.

"At the same time I had another congregation newly come over and asking for a man. The man was here, and had been here eight months for work. His wife is a Bible-woman getting \$2 per month. I offered \$1 per month for him to see to this new people, and he gladly accepted it. He is worth \$3. But we are in straits and they know it. This last congregation is made up of notorious robbers. But their relatives are Christians, and one Christian woman among them has persuaded them to take this step. The question now is, will the churches at home stand by us in this forward movement? For these six new congregations I have taken on two men, trusting in God to provide the means. I would gladly take four more if I had the money." [They would cost about \$30 each for a year.—ED.] "The work is enlarging every year and growing in interest. It wants enlarged faith and means to keep pace with it. We are not going to win these 280,000,000 of Hindus for Christ by trying simply to hold our own. That is a poor way to conquer a country. It needs a mighty grasp of faith on the part of missionaries and friends at home. It also wants loving self-sacrifice and plenty of hard work."

Foochow Mission.

OFFICIAL HOSTILITY.

MR. HUBBARD, of Pagoda Anchorage, in his report of the three months prior to November 1, says:—

"The work as a whole has been a continuance of that reported in the previous quarters of the year, but owing to the officials being unwilling to do their duty in helping Christians in their real trouble, and the threats by the Yamen underlings that those who embraced Christianity would be maltreated, there has been a

perceptible falling off in the number of inquirers and attendance on worship.

"At the beginning of the year the people had the idea that those who embraced Christianity would be protected from persecution, and their troubles with the heathen would be justly treated by the officials; but finding that the promises made in the treaties and proclamations are not being fulfilled, some are afraid to make the change, others are not strong enough to forego the loss of property that would follow their becoming Christians, while still more were professing to be inquirers because they supposed the church had a good deal of 'influence' which they expected to profit by if they joined the 'Jesus sect.' This sifting and sorting process is of a healthy nature as it enables us to find out who are really in earnest to be saved rather than to obtain some material or secular benefit.

"Our native pastors and helpers, too, are beginning to realize that some persecution is beneficial to the church. The great rush of last year nearly lost them their heads. They thought the kingdom was immediately to appear, but when they were besieged night and day for advice and help in all the difficulties that beset a heathen people, they soon found it impossible to meet the demands.

"There have been no cases of beating Christians during the quarter, but revilings and threats have been numerous, and a disposition to ostracize Christians by officials and people has been manifested. The officials and their motley following have been most disturbed in mind by the favoring attitude the people have taken toward Christianity, knowing that if it prevails changes must come in the administration of justice, and such changes as may interfere with their money-squeezing schemes."

South China Mission.

OPENINGS AT HONG-KONG.

WRITING October 31, Dr. Hager says:

"While in Hong-Kong during these few days a business man offered to open a chapel for me and to support a preacher.

He is one of the rich men of this colony and interested in his workmen, so that he is anxious to bring the gospel to the heathen in some way. He wishes, however, that a missionary should have charge of it, and so I have promised to oversee it and furnish a helper, the expense being borne by this business man.

"Again the Christians have come to me and wanted to open a chapel or place of meeting on the Sabbath, promising to pay one half the rent and wishing me to pay the other half, and I have promised to do so, not knowing yet where the \$72 local currency are to come from for the purpose. But I trust the Lord will provide. It has not been of my own seeking, and I find that what God gives in this way is much more apt to be blessed than any object sought by me. This would give me five schools in Hong-Kong and two chapels."

Shansi Mission.

A NOTABLE CONVERT.

DR. HALL, writing from Liman, October 28, gives the following striking account of one of his patients:—

"I must tell you of the encouragement I have received to-day. His word 'will not return unto him void.' I have had a number of patients from the Yamen in the city of Taiku within the last six months. Some have been in the opium refuge and some have come for other treatment. About July 1, one of the chief assistants of the magistrate, with his wife, came for treatment. The man was a heavy opium taker. He was in the hospital about fifty days. He was always frank with us, and told us of our personal failings rather than the weakness of our religion. This first impressed me as unusual, for many who come to us seem to think they must praise us and the cause we represent.

"This man, to my knowledge, did not once read a verse during morning worship. He was, to all appearances, respectfully indifferent. I saw him, though, at different times reading the Bible, and he always kept a Bible in his room. When he was

ready to return to his work, he said to me: 'I am undecided whether this new religion is right. I will study the Bible and will decide the question later.' This was not much encouragement, as I feared it might be only a polite way of taking leave of us.

"In about ten days he returned with some friends. He said he wanted them to enter the opium refuge. As he went away this time he said, 'I will prove my appreciation.' Time and again he came. To-day he has been here again, this making his seventh visit. I invited him to my study to-day for a quiet talk. While discussing other matters, he said to me, 'Do you see any difference in my face?' 'Oh, yes!' I replied, 'you are stronger than when you took opium, and your face shows health.' 'But there's more than health,' he said. 'My heart is happy.' 'Why is your heart happy?' 'Because I've given it to Jesus. He has made me happy.'

"Then he told me of the change in his life; how he prayed to God three times each day, once before he dressed in the morning, and twice at meals. The change was plain to his associates, he said. Now he had no desire to conduct a dishonest affair and would not join in the impure conversations common to official life. He also said his associates did not curse him, but rather seemed pleased with the change. Oh, the blessedness of hearing such words as these! 'So far as I understand the matter, I am a Christian. Before, I had no hope. Now, I know if I die I will have hope of a better life.'

"One victory like this takes the place of many home comforts in the homeland for us. Words cannot express our happiness. Let us pray and hope that this man may be given grace and strength from on high. We will do all we can to encourage the man, and if he proves true to the cause of our blessed Master, his influence will be great."

STILL STEADFAST. — MULTIPLIED
PERSECUTIONS.

In the *Missionary Herald* for November last (page 492) Mr. Williams, of Taiku, gives a striking account of a mat

merchant named Mr. Wang, of whom he now writes that this man is making steady advancement in the Christian life.

"Not long since he arose in prayer-meeting and said that his mind had long been ill at ease on the question of keeping the Sabbath, and that he had decided to make a pronounced stand. On the following Sabbath the doors of his shop were closed, and a conspicuous red poster pasted upon them announced to the public the reasons for closing. Large numbers of men read it; some with wonder, but many with sneers of derision. His family, many employed in his shop, and all of his neighbors call him a fool for being so deceived by the foreigners, but he is firm and seems to be thoroughly and intelligently converted.

"An old brother in the church, living in a village two miles west of Taiku, has recently suffered persecution. He refused to pay his temple taxes. The village elders were incensed at him, and, being unusually bigoted, were bold enough to put up a notice to the effect that the property of any who refused to pay their temple dues would not be protected. The following night four acres of the poor man's crops were stolen. Of course the church made it an affair at the Yamen, and after many vain promises and almost endless prevarication on the part of officials and village elders, damages were paid and the affair was settled with approximate justice. Whenever, in any village, a man becomes a Christian and refuses to support the temple idols, this same endless trouble of quibbling and lying and petty persecution has to be met with before an understanding is effected. Those in authority are slow to learn that they must respect and protect the Christians.

"Another annoying case of persecution recently occurred. A man was selling Christian books at a temple theatre here in the city. His books were spread out for inspection on a cloth in the street when a man catching hold of a corner of the cloth with a jerk scattered the books in the mud. This case also was taken to the Yamen. Underlings brought the

books which had been picked up back and wished to hush the matter up, saying that the bookseller would be allowed to go on with his business unmolested. Deacon Lin, who takes the lead in church affairs, was inexorable and demanded that the culprit be punished, and that the books be carried back to the theatre by the Yamen men and spread out again for sale. The books were brought to Deacon Lin three separate times with new protestations and promises and as many times refused. At last the terms were acceded to. The man was led with a chain around his neck through the streets to our compound where he k'oto'ned to Mr. Lin and the books were spread out for sale to the satisfaction of the bookseller as demanded. Afterwards, however, it was discovered that the man punished was not the real culprit, but an underling hired for the purpose. The real culprit was a shopkeeper of means who, by paying a sum of money, bribed the official to hire the underling to act as a substitute."

Japan Mission.

A VISIT TO THE HOKKAIDO.

MR. W. W. CURTIS having been prevented by the illness of Mrs. Curtis from visiting different parts of his field, Mr. Cary, of Kyōtō, went to his assistance. Writing from Kyōtō, November 16, Mr. Cary says:—

"It is fourteen years since I had visited that part of Japan, and I found that great changes had occurred in the interval. The building of railways and of other roads has greatly increased the ease of travel; the two cities of Sapporo and Hakodate have grown rapidly; and large numbers of colonists have moved in to clear forests and build towns. It was interesting to compare the settlements that were to be seen at different stages of progress. In some places there would be only the roughest kind of reed cabins in the midst of a forest of girdled and dying trees; elsewhere the trees had been cut down and their trunks were rotting on the ground or had been cleared away, leaving only the stumps, the timber having helped

in the erection of frame houses that were yet in a half-finished condition; while in yet other places a considerable degree of comfort and a higher state of agriculture had been attained. On the whole, I was disappointed not to see more progress and a greater display of energy among the colonists. . . .

"A visitor in this part of the country notices the small number of temples; the few there are being usually small and apparently not much frequented. One or two of the Buddhist sects show some zeal in caring for the colonists; but the removal of the people from old associations has done much to weaken the hold of former religious faiths. It is easy to see that, while the loss of religious restraints is attended with evil, the people are left more free to listen to Christian ideas if there are earnest evangelists to carry the gospel to them. This is one of the facts that make the work in that region important and promising. Another thing that impressed me was the need of sustaining our work there in order to guard the results of what has been done elsewhere. Entering into conversation with people whom I met while traveling, I was struck with the fact that many of them had been connected with Christian churches, had attended Christian schools, or had in some other way been brought under Christian influences before coming to that island. It is too easy for even professed Christians to drift away from all that is good unless on their removal to a new place they find something to help them from doing so.

"I reached Sapporo in time to take part in the services connected with the organization of a new church and the ordination of the young man who becomes its pastor. It was just about a year since, in connection with Mr. Curtis' taking up his residence in Sapporo, a new preaching place was opened. Before that, members of Kumi-ai churches who removed to Sapporo had united with the independent church of that city. Some of them had long desired to have an organization of their own. These formed

the nucleus of a congregation, and through God's blessing some others have been led to an acceptance of Christ. There were thus thirty members to be organized into the new church. There are still many Kumi-ai Christians in the independent church; it being thought that it would be unfortunate to weaken that church by the withdrawal of so much of its strength. So far as I could learn, the relations between the two organizations are pleasant. The new church is likely to be strengthened by Kumi-ai Christians who may hereafter remove to Sapporo, while there is reason to hope that by its own evangelistic efforts other persons may be brought into the Christian life. Though Mr. Curtis must now leave the work in which he was so much interested, he has great reason for rejoicing in the thought that his work has not been in vain in the Lord. It was pleasant to see how warm a place he had gained in the hearts of the people, and how gratefully they referred to what he had done for them."

After this Mr. Cary visited Ichikishiri, where there is a large prison, a number of the regular officers being Christians. Good audiences attended the meetings. There are 1,500 convicts in the prison, and though nothing is done to instruct the illiterate prisoners, yet the rooms which are used by them are fairly supplied with Scriptures and other Christian books. Other points visited by Mr. Cary were Iwamizawa and Yubari, where he was entertained by the postmaster of the place. Bad weather and wretched roads prevented his reaching other points he had intended to visit.

URAKAWA.

On returning to Sapporo Mr. Cary undertook a tour to Urakawa in connection with Mr. Tanaka, the new pastor of the church. His description of the journey thither illustrates some of the rough experiences of missionary life.

"A half day was spent on the railroad, and then we went on by cart and on horseback for two and a half days more. The cart was much like a New England tip-

cart; but without the tip. There was tipping enough from side to side as we traveled over rough and muddy roads. I soon found that the only comfortable way to ride in the vehicle was to get out and walk ahead. In coming back I walked the eighteen miles where this cart was the ordinary means of conveyance, and I lost only about three quarters of an hour in time by doing so. When riding horseback there was the variety afforded by sometimes having a riding saddle; sometimes a pack saddle with baggage; and sometimes one without baggage. It is a long time since I have done any riding, and I am not quite sure which kind of saddle lamed me the most. I might have enjoyed riding more if I had more confidence in the strength of girths and bridle reins, especially when fording rivers, plunging into deep mud holes, climbing over rough stones, or riding at the foot of cliffs with the surf dashing about the horse's feet and making him stagger as the flowing back of the water bore with it the sand on which he trod.

"Near Urakawa is the Sekishinsha Colony which went there several years ago from Kōbe and vicinity. It is perhaps the most prosperous colony in the Hokkaido. A number of its members are Christians. They support a pastor of their own, and the mission is now helping support work in the town of Urakawa."

IMMANUEL.

Mr. Cary describes at length his visit to a little settlement called Immanuel. As its name would indicate, many of the settlers are Christians. The place was reached by two days' ride in a four-wheeled coach, followed by a walk of twenty-eight miles over the mountains. After this rough journey a meeting was held in the cabin of one of the settlers, the building being some fifteen by thirty feet in size, made of reeds held up by a framework of poles. Only half of the building was floored, and the rain and hail and snow with the wind found easy access on every side. Mr. Cary writes: —

"In the centre of the hut was a fireplace surrounded on three sides by the board floor, the fourth side being the unfloored part of the hut. The fire was built on the ground, the fuel being split logs about three feet long. One end of these was blazing in the centre of the fireplace and, as they burned away, the logs were gradually pushed up towards the flame and new ones were added as needed. There being no chimney or any special opening in the roof, it need not be said that there was more smoke than was agreeable. In moments of calm the smoke rose quietly towards the roof, where the poles and reeds were a glossy, oily black from the accumulations of former years; but every few moments a puff of wind would send the smoke into the faces of those who sat around the fire. The Japanese would pay little attention to this, beyond squinting up their eyes a little; but notwithstanding the practice I had been having at the hotel, I became a weeping prophet, and had to carry on the conversation with closed eyes. After waiting about two hours beyond the advertised time, the meeting was commenced; and then the rough surroundings could be largely forgotten and the reed hut become for us a bethel. So far as having an appreciative audience is concerned, I should rather risk my chances there than in some more beautiful and comfortable sanctuaries. Neither should the people be thought so rough as their surroundings. Their conversation showed them to be persons of thought, and some of them had received a good education. One shelf in the hut was heavily loaded down with books; and my thoughts at once went back to the accounts that we have of the 275 books of Elder Brewster and those owned by other members of the Plymouth settlers, who at the beginning of their enterprise had surroundings no better than those of these colonists. We may hope that what is implied in the name of this Immanuel Colony may be verified, and that it may be one of the instruments used by God for laying the foundations of a Christian civilization. In the evening

there was a communion service with the admission of one man to the church. There are others who, it is thought, will soon be ready for baptism."

Mr. Cary pleads for a new missionary family to reside in Sapporo, and speaks of the attractiveness of the field, regarding it as one of the best now open to the mission.

East Central African Mission.

THE NEW RECRUITS.

WE have already reported the arrival of Mr. and Mrs. Bates and Miss Gilson at Mt. Silinda, on September 10. The inland journey was accomplished with comparative ease and speed. Three years ago the missionaries were three months making the journey from Beira to Mt. Silinda, but the party just entering took only fifteen days. The last journey was made by railroad from Beira to Chimoio, 158 miles, then a walk of about seventy miles to Melsetter, followed by a wagon ride of eighty miles. The members of the mission are in good health, excepting Mr. Wilder, whose labors in connection with building at Chikore have made it necessary for him to rest for a time. In writing of the walk of eighty miles, Miss Gilson says: "I have much less sympathy than before with the Children of Israel during their forty years of wandering, for tent life has its own peculiar fascinations."

In reference to impressions produced on their arrival, Miss Gilson says:—

"I am impressed with what has been accomplished by our friends in the short time that they have been here and with the limited means at their command. A large variety of fruits and vegetables is being grown, though as yet the supply of fruit is very limited. A beginning has been made in school work, and several native boys are fairly well grounded in Bible truth. The missionaries have gained both the respect and the good will of the settlers, and have much influence throughout the whole district of Melsetter."

West Central African Mission.

EFFICIENT NATIVE EVANGELISTS.

UNDER date of October 22, Mr. Currie wrote from Chisamba concerning the work of the Christian young men, who seem to be imbued with the spirit of the gospel:—

“Our young men still zealously press on with the evangelistic work among the villages. Two of them, with a small bag of books, another of corn meal, a lantern in hand, and four handkerchiefs, with which to buy rations, start on a week's tour, travel from twenty to thirty miles a day, and preach from two to four times in every twenty-four hours. Sometimes they have to sleep in very lively huts, and sometimes after a long day's journey they have retired without anything to eat. The bag of meal is now carried to provide against hunger. As a rule, however, they are very well received, housed, and fed. In one place the chief built a large fire in the centre of his village and, calling all his people together, took his seat by the side of the young men, bade them go on, and paid the closest attention to what they said.

“In a district across the Kukema River the chief received them in a distant manner, but when one recognized them as from this station he welcomed them with the utmost cordiality, begged them to remain a number of days and he would send one of his old men to guide them to the villages, for he wanted all his people to hear those words. Some of his young men had gone to the coast in company with our boys where the gospel had been preached every night, and they had returned well and happy, and no ill had befallen them; so he wanted *all* his people to hear the good words. While passing through another district they inquired the road from a man. He proved to be a chief, and said, ‘You have been telling these words to our neighbors. Come along to my village and I will call the people together; we want also to hear.’ The boys went, were well fed, and in the evening a much larger company gathered to hear the truth than they had expected. May

the Lord grant grace, wisdom, and strength to these young fellows in their efforts to preach Christ to their own and neighboring people!

“We want a physician at this station who thoroughly understands and loves his profession, to carry on the medical work. It seems to me we can get along without any more preachers from home for the time being. Our young men can do the work as effectively and at a fraction of the cost; but the station will suffer and the cause of Christ will suffer unless a doctor of the right stamp can be sent. The money is forthcoming for a small hospital in memory of Mrs. Ella F. M. Williams, and the medical work would increase steadily if we had the right man to carry it on.

“We are to baptize two young people next Sunday, and a third as soon as he returns from the coast.

“During the past five months we have started to the coast eight small caravans, and with seven of the number we sent young men to carry on evangelistic work. Thus far the reports of their work which they brought back to the church were very encouraging indeed. The men gathered daily round the camp fire to learn the hymns and listen to the truth.”

REACHING THE VILLAGES.

Mr. Read, of Sakanjimba, is continuing his custom of visiting the villages in the vicinity:—

“Sunday, September 27, I spent at Mbombo, and had a very pleasant time going from village to village and engaging the groups who gathered about me in conversation, which turned chiefly upon death and the future life, these subjects being suggested by the sickness and deaths occurring throughout the district. The following Sunday I spent at Uneña, and again had a most interesting experience. A chief of some importance from a district two days off had arrived the day before to discuss some fines. They were about to continue their business on the early morning of my arrival, but, at my request, the Uneña chief and his old men

cheerfully set it aside and gathered around me to listen to a continuation of the subject upon which I had spoken to them when last there. We had a lengthened conversation, after which I passed on, visiting the villages in turn, finding several groups of interested listeners.

"How we long to see the truth lay hold effectually of some of these old men's hearts! But beyond kindly feelings towards us and perfect readiness to express their hearty approval of 'the words,' even to the insisting of 'We accept, we accept,' there seems to be no indication

whatever of anxiety as to their sinful condition or any desire for a change of heart. This bit of logic to them seems conclusive: 'God made you different from us; our hearts are not like yours. Your "words" are not for us; how are we able to obey them? You are different, we are different;' and that seems to end the matter for them. We have faith, however, that by a wise cultivation of their friendship and a continuous insistence of God's claims upon them and the Saviour's atonement for them, the Holy Spirit will not let the matter rest there."

Notes from the Wide Field.

INDIA.

THE FAMINE. — Some conflicting accounts come in reference to the severity of the famine in India. It must be remembered that the country is vast, and the conditions vary in the different localities. The papers from Calcutta and Bombay and all Southern India, of as late date as December 10, report that recent rains had alleviated the distress to some degree, and give hope that certain crops of vegetables can be raised which will to some extent relieve the distress. The *Indian Witness* of Calcutta reports that government relief measures are well organized, and while all suffering cannot possibly be prevented by what government is doing, and stands ready to do, nothing like the appalling loss of life through actual starvation that characterized former famines is at all likely to occur. The case is stated very well in the following extract from the December number of the *Harvest Field* of Mysore: "It is certain that the rise in prices in many places is purely artificial. The grain dealers know that the crops are more or less of a failure over a wide area, and prices have advanced by leaps and bounds till in many places they are more than fifty per cent above normal rates. This has exasperated the populace, and in a large number of places there has been the looting of the grain shops and of carts carrying grain. In some cases one can have but scant sympathy with the grain merchants, for they have advanced prices beyond what the circumstances justified. Arrangements are being made in many places to supply grain at cheaper rates, and the merchants will find themselves out of pocket unless they sell at rates that are justifiable. Rain has fallen over a large part of the affected districts, and this has to some extent removed the fears of the people and lowered the prices. Still a very large number of persons are employed on relief works, and great distress prevails over a large area, though it cannot be said that acute famine is widely prevalent. The different governments are fully alive to the needs of the occasion, and are doing their part to meet them. Still every missionary in the affected districts will need money to give additional help to the badly paid teachers and other agents of the mission, to relieve the wants of the poorer Christians, and to feed the hungry generally. Famine funds have been opened in several places, and those who can help the distressed should send to the missionaries of their society funds for the purpose. Help is especially needed towards the north of the Madras Presidency, a large part of the Bombay Presidency, and the central provinces."

AFRICA.

THE RINDERPEST AND SOUTH AFRICA. — Monsieur Coillard, of the Zambesi Mission, now in Paris, writes as follows to the *Journal des Missions*: "One has little idea in France what the cattle pest has been in the Zambesi region. Starting apparently from the interior, it was propagated by the wild game. The natives relate how, in their hunting at the north, they found whole herds of antelopes dead in the field. The pest has devastated the Transvaal, the Orange Free State, and now menaces Basutoland and even the Cape Colony. The price of oxen for transportation has increased tenfold. Mules are subject to the same disease as horses. Asses are used somewhat, but they are not satisfactory as beasts of burden for long journeys in these countries of sand or mud. . . . For a year the boxes for the Zambesi Mission have been accumulating at Palapye, and it is impossible to send them on."

Two great difficulties confront the Paris society — how to forward necessary provisions to the Zambesi, and how to send two new missionaries who, with their wives, are waiting to go. Monsieur Coillard had thought they would be obliged to enter Africa by way of Benguela and Bihé, and make the long and costly transit across the continent! But the last letters say that a small amount of supplies had succeeded in leaving Palapye for the Barotse country, and it is now hoped that the new missionaries can be sent forward. It is expected that the railway, already finished to Palapye, will be continued to Buluwayo in the course of the present year. And Buluwayo will be the terminus for a short time only. This road will of necessity be pushed northward to Fort Salisbury, the most advanced outpost of civilization, and Salisbury itself, by a line already partly constructed, will be put in communication with the Indian Ocean at the port of Beira. These changes open the interior to civilization and to the gospel.

SCARS OF THE PAST IN UGANDA. — Under this title Mr. Purvis, of the English Church Missionary Society in Uganda, writes to the *Gleaner* of some things he had lately witnessed suggesting strongly the contrast between the present quiet times and the terrible experiences of former years. As he was walking not long since among friendly natives, and in sight of a pleasant church, he heard some one calling, "Come and see the European." He stopped and saw coming toward him what looked like a family procession; an old man, two young men, three women, and numerous children. Mr. Purvis says: —

"One young woman seemed to be grinning very much, but of that I took little notice, as I was already shaking hands with the old man. You may guess, therefore, that I was shocked when, on turning round to the woman who I thought had been grinning, I saw that her lips were gone; I put my hand out to shake hers, but she persistently kept both arms under her bark-cloth. Seeing, however, that I waited, she raised her eyes and with a feeble attempt to smile said, 'My friend, I have no hands; they were cut off, as well as my lips, by a chief in Singo;' then, trying to look cheerful, she dropped her bark-cloth and offered me the stump, at the same time pointing out to me her husband, who came forward and seemed quite proud of his wife. He said they were both reading for baptism. After a few words, telling them I hoped this meant they wished to serve Jesus Christ, I left them and pushed on."

As he continued his walk Mr. Purvis came to a wayside meeting-house, and called out to the preacher there, "Elisha!" The answer came from the blind preacher, whose face lighted up with keenest interest when he was told, in response to his inquiries, about the progress of the gospel in other parts of Uganda. This man's eyes were gouged out and his ears cut off in the cruel days that are not far in the past. On reaching his home Mr. Purvis met the chief, Gabriel Nsodo, who is said to be the only man in Uganda who does not take the cloth from his head when saluting the king. The reason for this privilege having been granted him is that Mwanga, the

king, does not wish to be reminded of his cruelty, for in a fit of rage he had ordered Nsodo's ears to be cut off. God be thanked that such cruelties in Uganda are of the past! It is a wonderful transformation which the gospel has made in that land.

Miscellany.

BIBLIOGRAPHICAL.

In the Tiger Jungle, and other stories of Missionary work among the Telugus of India. By Jacob Chamberlain, M.D., D.D. With an introduction by Francis E. Clark, D.D. New York, Chicago, and Toronto: F. H. Revell Co.

This very bright book should have a large sale and a wide reading. Dr. Clark rightly prefaces it by saying that our young people need not patronize the dime novel or the "penny dreadful" to find stirring adventure and thrilling narrative. And we cannot forbear quoting him further when he speaks of Dr. Chamberlain as "a fascinating writer, who knows how to make even a commonplace story interesting and an interesting story fascinating."

Dr. Chamberlain has been for thirty-seven years a missionary of the Reformed Church in America and has just returned, after a furlough, to his beloved work in India. Two of his seven sons are engaged in the same service. Some of the stories of this new volume have appeared in peri-

odicals and have had an immense circulation in leaflet form. They are thrilled through with missionary fervor and are a splendid addition to the ever-enlarging history of The Acts of Modern Apostles.

The Young Mandarin. A story of Chinese Life. By the Rev. J. A. Davis. Boston and Chicago: Congregational Sunday-School and Publishing Society.

Our Congregational Publishing Society has done a good service in sending forth this most attractively printed and decidedly readable book on Chinese life. While told in story form, it purports to contain facts true to life, by one well versed in the habits and characteristics of the people for whom he ministers as a missionary, and with whom he has spent much of life as a close student. The book, thus made attractive as a story, is one more appeal to give the gospel to the Chinese as the only remedy for the problems that await solution in that country. It is a good book for the Sunday-school library.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

For the schools, seminaries, and colleges of our own land and of all lands; that the youth in them may be led to Christ, may consecrate their powers, their talents, and their learning to the service of his kingdom, so that in the coming days the number of those who preach the gospel throughout the whole world shall be greatly increased. The Day of Prayer for colleges falls upon Thursday, January 28.

For the sufferers from want and famine in Turkey and India, that provision may be made for their needs, and that a spiritual blessing may accompany their temporal reverses.

ARRIVALS IN THE UNITED STATES.

December 10. At San Francisco, Rev. William W. Curtis and wife, and Miss Mary A. Holbrook, M.D., of the Japan Mission.

Missionary Concert Topics for 1897.

THE following topics have been suggested by the Coöperating Committees of the American Board for the twelve months of 1897:—

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| <i>January.</i> | What the Bible says about Missions. |
| <i>February.</i> | Turkey. |
| <i>March</i> | Missionary Administration. (Alternative topic, Missions in Papal Lands.) |
| <i>April.</i> | China. |

May.	Missionary Heroes. (Alternative topic, Foreign Missionaries.)
June.	Japan.
July.	Medical Missions.
August.	The Island World.
September.	Missionary Schools.
October.	India and Ceylon.
November.	Hoine Department—Annual Meeting.
December.	Work of Women's Boards.

Donations Received in December.

MAINE.

Auburn, Mrs. H. R. T., for mission- aries in Turkey,	1 00
Bangor, Central Cong. ch. and so. (of which 62.22 for Armenia),	168 00
Bar Harbor, Cong. ch. and so.	30 00
Belfast, 1st Cong. ch. and so.	50 00
Calais, 1st Cong. ch. and so.	15 00
East Orrington, Cong. ch. and so.	7 50
Gardiner, 1st Cong. ch. and so.	33 23
Kennebunkport, 2d Cong. ch. and so.	5 00
Limington, Cong. ch. and so.	10 00
Norridgewock, Mrs. Nathan Dole, Portland, 2d Parish ch., Miss H. A. Hutchins, Christmas Offering,	5 00
Saco, 1st Parish Y. P. S. C. E., for "Forward Movement,"	1 00
South Berwick, Cong. ch. and so.	80 00
South Brewer, Cong. ch. (of which 10.32, from Y. P. S. C. E.), towards salary Rev. H. B. Newell,	16 57
South Bridgton, Cong. ch. and so.	4 70
South Paris, 1st Cong. ch. and so.	12 33
York, 2d Cong. ch. and so.	6 62—450 95

NEW HAMPSHIRE.

Amherst, Geo. W. Bosworth, 5; A friend, 1,	6 00
Bath, Cong. ch. and so.	2 85
Berlin, Cong. ch. and so.	10 00
Candia, Cong. ch. and so.	5 00
Colebrook, Tillie Nickel,	5 00
Concord, 1st Cong. ch. and so., to const. ISAAC N. ABBOTT and Mrs. N. F. LUND, H. M.,	204 80
Dover, Wm. C. Ogden, for support Mr. A. Hoddle,	5 00
Epsom, Cong. ch. and so.	14 48
Exeter, Friend,	1 00
Gilsum, Cong. ch. and so.	3 00
Hampstead, Cong. ch. and so.	7 00
Hebron, Union Cong. ch. and so.	10 00
Hudson, Cong. ch. and so.	20 00
Jaffrey, Cong. ch. and so.	5 50
Laconia, Cong. ch. and so.	50 00
Lisbon, Friends,	50 00
Manchester, Franklin-st. Cong. ch. and so., 83.67; 1st Cong. ch. and so., 75.46,	159 13
Milton, 1st Cong. ch. and so.	5 60
Nashua, 1st Cong. ch. and so., 70;	
Pilgrim Cong. ch. and so., 2,	72 00
New Ipswich, Cong. ch. and so.	1 75
Newmarket, Thomas H. Wiswall,	10 00
Penacook, Cong. ch. and so.	3 16
Peterboro, Through Ida F. Hatch,	5 00
Pittsfield, Cong. ch. and so.	11 41
Salem, Cong. ch. and so.	4 00
Seabrook and Hampton Falls, Cong. ch. and so., m. c.	5 00
Somersworth, 1st Cong. ch. and so.	6 00
Wentworth, Cong. ch. and so.	8 00
West Lebanon, Cong. ch. and so.	8 50—699 18

Legacies. — Wilmot, Stephen Felch,
add'l,

74 59

773 77

VERMONT.

Bellows Falls, 1st Cong. ch. and so.	6 61
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Brownington and Barton Landing, Cong. ch. and so.	15 61
Fairlee, "In Jesus' Name,"	2 00
Hartland, Mary A. Alden, for mission- aries in Turkey,	2 00
Londonderry, Cong. ch. and so.	3 00
Northfield, Cong. ch. and so.	13 60
Peacham, Cong. ch. and so.	43 63
Randolph Centre, 1st Cong. ch. and so.	14 50
Rutland, Miss J. Pierpoint,	50 00
South Hero and Grand Isle, Cong. ch. and so.	29 00
South Royalston, Cong. Sab. sch., for catechist,	10 00
St. Johnsbury, South Cong. ch. and so., 15; North Cong. ch. and so., 7.30,	22 30
Theford, A friend,	2 00
West Charleston, Cong. ch. and so.	25 00
Williamstown, Cong. ch. and so.	10 81
Windham, Cong. ch. and so., 20; Banks Fund, 1,	21 00—271 06

MASSACHUSETTS.

Abington, 1st Cong. ch. and so.	12 02
Adams, 1st Cong. ch. and so.	39 00
Amherst, North Cong. ch. and so., 84.45; South Cong. ch. and so., 8.05; A friend, 25,	117 50
Andover, West Cong. ch. and so.	37 36
Ashfield, Y. P. S. C. E., for "Forward Movement,"	5 00
Attleboro, 2d Cong. ch. and so.	105 21
Auburndale, Cong. ch. and so.	350 00
Berkeley, Friends,	35 00
Boston, 2d ch. (Dorchester) (of which 100 for support of Dr. Wellman), and 1 from Extra-cent-a-day Band, 253.29; Cong. ch. and so. (Allston), 250; Cong. ch. and so. (Brighton), 175.57; Park-st. Y. P. S. C. E., towards salary Rev. James Smith, 100; Phillips ch. (So. Boston), 95; Union ch., 36.25; Boylston ch. (Jamaica Plain), 8.51; Eliot ch. (Roxbury), m. c., 4.26; do., Mrs. Chas. W. Hill, 3; Central ch. (Jamaica Plain), 56c.; S., for work in Turkey, 200; Henry Fisher, 100; Mrs. N. G. Clark (of which 33 for work in Turkey), 73; Walter Buck, for missionaries in Turkey, 25; C. P. H., 5,	1,329 44

Boston, Summary for 1896: —

Old South church,	16,151 50
do., to Woman's Board,	1,003 30—17,154 80
Mount Vernon church,	4,073 58
do., to Woman's Board,	374 10—4,447 68
Central church,	1,278 38
do., to Woman's Board,	1,130 53—2,408 91
2d ch. (Dorchester),	1,354 87
do., to Woman's Board,	662 45—2,317 32
Park-st. church,	1,744 58
do., to Woman's Board,	374 09—2,118 67
Union church,	896 54
do., to Woman's Board,	794 05—1,691 49
Shawmut church,	696 31
do., to Woman's Board,	899 55—1,595 86
Walnut-ave. church,	696 25
do., to Woman's Board,	456 00—1,152 25
Eliot church (Roxbury),	645 71
do., to Woman's Board,	382 48—1,028 19

Allston church,	667 00	Gilbertville, Cong. ch. and so.	104 59
do., to Woman's Board,	255 00—922 00	Goshen, Cong. ch. and so.	3 71
Central church (Jamaica Plain),	308 32	Grafton, Cong. ch. and so.	72 31
do., to Woman's Board,	297 23—605 55	Great Barrington, 1st Cong. ch. and so.	19 03
Immanuel church,	232 80	Greenfield, 2d Cong. ch. and so.	58 19
do., to Woman's Board,	309 12—541 92	Hadley, 1st Cong. ch. and so.	14 00
Winthrop church,	367 76	Hatfield, Cong. ch. and so.	1 00
do., to Woman's Board,	93 16—460 92	Hingham, Cong. ch. and so.	6 50
Highland church,	342 00	Holbrook, Winthrop Cong. ch. and so.	5 00
do., to Woman's Board,	65 55—407 55	Holliston, 1st Cong. ch. and so.	48 88
Phillips church (South Boston),	147 00	Holyoke, 2d Cong. ch. and so., 64.22;	
do., to Woman's Board,	300 60—447 60	1st Cong. ch. and so., 35.20,	99 42
Brighton church,	175 57	Huntington, 2d Cong. ch. and so.	19 02
do., to Woman's Board,	216 70—392 27	Hyde Park, 1st Cong. ch. and so.	39 53
Berkeley Temple,	186 18	Lenox, Cong. ch. and so.	17 25
do., to Woman's Board,	132 28—318 43	Leverett, Moore's Corner Cong. ch. and so.	1 00
Pilgrim church (Dorchester),	203 03	Lincoln, Cong. ch. and so.	84 25
do., to Woman's Board,	104 18—307 21	Littleton, Cong. ch. and so.	8 70
Village church (Dorchester),	100 55	Longmeadow, 1st Church of Christ,	187 16
do., to Woman's Board,	153 00—253 55	Lowell, Highland Cong. ch. and so., 15; 1st Cong. ch. and so., 10; A friend of missions, 20,	45 00
Boylston ch. (Jamaica Plain),	177 90	Lynn, North Cong. ch. and so., 30; do., Y. P. S. C. E., for "Forward Movement," 5; Central Cong. ch. and so., 25,	60 00
do., to Woman's Board,	20 00—107 90	Malden, 1st Cong. ch. and so.	162 34
South Evang. ch. (West Roxbury),	83 38	Manchester, Cong. ch. and so.	50 79
do., to Woman's Board,	91 00—174 38	Medford, Mystic Cong. ch. and so., 201.78; Union Cong. ch. and so., 13.88; Mrs. Helen M. Gulliver, 1, for support Mr. A. Huddle,	216 66
Roslindale church,	90 00	Melrose, Ortho. Cong. ch. and so., for "Forward Movement,"	49 17
do., to Woman's Board,	48 00—138 00	Millbury, 2d Cong. ch. and so.	17 35
Trinity ch. (Neponset),	78 50	Montague, Cong. ch. and so.	31 50
Central church (Dorchester),	40 21	New Bedford, North Cong. ch. and so. (of which 558.78, towards support Rev. F. H. Bunker),	624 13
do., to Woman's Board,	20 00—60 21	Newton, Eliot Cong. ch. and so.	301 73
Harvard ch. (Dorchester),	28 00	Newton Centre, Rev. John L. Maile, toward salary Rev. F. R. Bunker,	10 00
to Woman's Board,	24 00	Northampton, Edwards Cong. ch. and so., 11.10; A. L. Williston, 300;	321 10
Maverick ch. (East Boston),	24 00	Rev. H. L. Edwards, 10,	1 00
to Woman's Board,	24 00	North Andover, A. B. Chandler,	1 00
Miscellaneous, to A. B. C. F. M.,	3,810 55	Northbridge, 1st Cong. ch. and so., 64; Bockdale, Cong. ch. and so., 11,	75 00
do., to Woman's Board,	746 50—4,557 05	North Raynham, Cong. ch. and so.	3 00
Specials to A. B. C. F. M.,	5,999 96	Palmer, 2d Cong. ch. and so.	26 20
Legacies to A. B. C. F. M.,	1,804 56	Phillipston, Cong. ch. and so.	6 10
do., to Woman's Board,	3,787 23—5,591 79	Pittsfield, 1st Cong. Sab. sch., for "Forward Movement,"	90
School Fund,	151 56	Plympton, Cong. ch. and so.	2 00
	55,297 52	Quincy, Bethany Cong. ch. and so.	62 25
Boylston Centre, Cong. ch. and so. (of which 5, for Armenia,)	23 00	Randolph, 1st Cong. ch. and so., m. c.	70 71
Brookfield, Cong. ch. and so., 1.34; M. E. Gibson, 1,	2 34	Reading, Cong. ch. and so.	19 00
Brookline, Harvard Cong. ch. and so., 265.21; Leyden Cong. ch. and so., 100,	365 21	Revere, 1st Cong. ch. and so.	10 00
Cambridgeport, Pilgrim Cong. ch. and so. (of which 1 from a lady),	30 12	Rochester, 1st Cong. ch. and so.	4 50
Campello, South Cong. ch. and so.	87 89	Rutland, Cong. ch. and so., for work in Harpoet,	29 00
Carlisle, Cong. ch. and so.	9 00	Salem, Tabernacle ch., mite boxes,	37 11
Centreville, South Cong. ch. and so., for work in Turkey,	15 00	Saundersville, Union Cong. ch. and so.	5 00
Chelsea, 3d Cong. ch. and so.	18 69	Saxonville, Edwards Cong. ch. and so.	11 50
Chester, 2d Cong. ch. and so.	4 40	Sheffield, Cong. ch. and so.	10 29
Chicopee, Cong. ch. and so., Extra-cent-a-day Band,	28 59	Shelburne Falls, Cong. ch. and so.	27 00
Chiltonville, Cong. ch. and so.	40 95	Shrewsbury, Cong. ch. and so.	20 00
Cohasset, 2d Cong. ch. and so.	34 07	Somerville, Winter Hill Cong. ch. and so.	5 00
Conway, Cong. ch. and so.	21 62	South Natick, John Eliot Cong. ch. and so.	6 22
Dalton, W. M. Crane,	100 00	Springfield, Olivet Cong. ch. and so., to const. AMELIA H. CHAPMAN, H. M., 99.35; Memorial Cong. ch. and so., 81.69,	181 04
Dover, Cong. ch. and so.	3 12	Taunton Winslow Cong. ch. and so.	85 25
Dracut, 1st Cong. ch. and so.	11 15	Tyngsboro, Cong. ch. and so.	4 00
Dudley, 1st Cong. ch. and so.	4 25	Upton, Cong. ch. and so.	31 58
Dunstable, J. C. Kendall,	1 00	Waltham, Y. P. S. C. E., for work, care Rev. H. N. Barnum,	10 00
Easthampton, Payson Cong. ch. and so., with other dona., to const. GEORGE S. COLTON and Mrs. HARRIET PARSONS, H. M.,	125 99	Ward Hill, 1st Church of Christ,	3 00
East Longmeadow, 1st Cong. ch. and so.	6 89	Warren, Cong. ch. and so.	190 00
Egremont, Cong. ch. and so.	13 34	Webster, 1st Cong. ch. and so.	55 54
Enfield, Cong. ch. and so.	36 75	Wellesley, Cong. ch. and so.	122 90
Falmouth, "Blue Jacket," for "Forward Movement,"	9 00	Wellesley Hills, 1st Cong. ch. and so.	29 00
Fitchburg, Rollstone Cong. ch. and so.	55 98	Wellfleet, 1st Cong. ch. and so.	10 73
Framingham, Plymouth Cong. ch. and so.	62 67	Westborough, Cong. ch. and so.	84 76
		West Brookfield, Cong. ch. and so.	26 12

West Medford, Mrs. Kingsbury's Sab. sch. class, 2.50, Collected by Ethel May Remele, 1.50, both for "Forward Movement,"	4 00
Westport, Pacific Union Cong. ch. and so.	13 00
West Stockbridge, Village Cong. ch. and so.	25 00
Whitman, F. D. Hunt,	2 00
Wilbraham, Cong. ch. and so.	9 00
Williamstown, 1st Cong. ch. and so.	148 86
Winchendon, North Cong. ch. and so.	29 90
Winchester, 1st Cong. ch. and so.	60 10
Worcester, Central Cong. ch. and so., 245.76; Old South Cong. ch. and so., 152.27; Pilgrim Cong. ch. and so. (of which 25 for Debt), 144.30; Union Cong. ch. and so. (of which 5.70 from Extra-cent-a-day Band), 120.79; Piedmont Cong. ch. and so., 46.25; Mrs. Austin, 10,	719 37-8,097 79

Legacies. —Cambridgeport, Mrs. Caroline A. Wood, by W. A. Bullard, Trustee, Interest,	1,069 16
Plymouth, Curtis C. Howard, Interest,	38 00
West Newbury, J. C. Carr (received August 19, 1893, expenses for North China College at that time, and now acknowledged as a legacy),	1,500 00-2,607 16
	10,704 95

RHODE ISLAND.

Central Falls, Cong. ch. and so., 61.29; E. L. Freeman, 50,	111 29
Chepachet, Cong. ch. and so.	30 40
East Providence, Newman Cong. ch. and so.	30 00
Providence, Plymouth Cong. ch. and so., 28.67; Rev. N. W. Williams, 20,	48 67
Woonsocket, Globe Cong. ch. and so.	25 50-245 86

CONNECTICUT.

Abington, Cong. ch. and so.	3 00
Berlin, 2d Cong. ch. and so.	33 00
Bridgeport, Olivet Cong. ch. and so., 11; King's Highway, 4.52,	15 52
Bristol, Cong. ch. and so.	90 58
Brooklyn, 1st Trinity Cong. ch. and so.	28 00
Cheshire, Cong. ch. and so.	33 50
Danielsonville, Westfield Cong. ch. and so.	51 24
Deep River, Cong. ch. and so.	21 05
East Haven, Cong. ch. and so.	37 00
East Windsor, 1st Cong. ch. and so.	22 64
Ellington, Cong. ch. and so.	100 00
Farmington, Cong. ch. and Sab. sch., toward salary Rev. Geo. P. Knapp,	38 13
Gilead, Cong. ch. and so., with other dona., to const. HENRY N. WHAPLES, H. M.	55 55
Goshen, Cong. ch. and so.	95 80
Greenfield Hill, Cong. ch. and so., toward salary Rev. W. P. Elwood,	10 00
Greenwich, 2d Cong. ch. and so. (of which 23.19 for Papal Lands),	436 18
Green's Farms, Cong. ch. and so.	66 80
Hadlyme, Cong. ch. and so.	18 00
Hartford, Glenwood Cong. ch. and so. 2.66; A friend, 50c.	3 16
Litchfield, 1st Cong. ch. and so.	66 59
Lyme, Old Lyme Cong. ch. and so.	10 30-
Manchester, 2d Cong. ch. and so.	115 43
Meriden, Centre Cong. ch. and so. (of which 10 from H. C. Armstrong),	35 00
Middletown, 1st Cong. ch. and so.	38 28
Milford, 1st Cong. ch. and so., to const., with other dona., Rev. H. H. MORSE, H. M.	12 64
Monroe, Cong. ch. and so.	53 59
Mt. Carmel, Cong. ch. and so.	1 00
Mystic, Cong. ch. and so.	18 27
New Britain, South Cong. ch. and so., to const. STEPHEN G. BUTCHER, H.	

M., 191.31; do., Y. P. S. C. E., for salary Mrs. Amy B. Cowles, 25,	216 31
New Haven, Dwight-pl. Cong. ch. and so. (of which 10 for Debt), 147.71; College Chapel, 80,	227 71
Newington, Cong. ch. and so.	111 19
New London, 1st Church of Christ, to const., with other dona., CHARLES F. HUNTINGTON, H. M.	14 22
New Milford, James Hine,	40 00
New Preston Hill, Cong. ch. and so.	8 00
Norfolk, Cong. ch. and so.	132 50
Northfield, Cong. ch. and so.	9 40
North Haven, Cong. ch. and so., 125; A friend, 1,	126 00
North Windham, Cong. ch. and so.	2 43
Norwich, Park Cong. ch. and so., 50; Broadway, Cong. ch. and so., 2; Greenville Jun. C. E. S. for "Forward Movement," 5,	57 00
Orange, Cong. ch. and so.	35 00
Poquonock, Cong. ch. and so.	3 75
Rockville, G. L. Grant,	1 20
Salisbury, Cong. ch. and so., for China, 3.32; Friends, 2,	5 32
Sharon, Cong. ch. and so.	30 33
Somers, C. B. P.	25 00
Somersville, Cong. ch. and so.	14 05
Sound Beach, Pilgrim Cong. ch. and so.	15 55
South Britain, Cong. ch. and so.	18 68
South Coventry, Y. P. S. C. E., for native preacher, India,	10 00
South Glastonbury, Cong. ch. and so. and Sab. sch.	7 60
South Norwalk, Charles M. Lawrence,	1 00
Southport, H., for work in Armenia,	10 00
Stafford Springs, Cong. ch. and so.	10 49
Torrington, 1st Cong. ch. and so.	7 23
Unionville, Mrs. Mary M. Smith,	40 00
Vernon, Cong. ch. and so.	9 79
Vernon Centre, Cong. ch. and so.	3 57
Waterbury, 3d Cong. ch. and so., for Turkey,	10 00
Westbrook, Cong. ch. and so.	16 51
West Cornwall, 2d Cong. ch. and so.	87 50
West Hartford, 1st Church of Christ,	35 58
West Haven, 1st Cong. ch. and so.	37 25
West Suffield, Cong. ch. and so.	27 25
West Winsted, 2d Cong. ch. and so., 68.38; Josephine E. Lyman, 2,	70 38
Windsor Locks, Cong. ch. and so.	96 46
Winsted, 1st Cong. ch. and so.	59 03-3,143-53

Legacies. —Somers, Eunice C. Shepherd, by Charles Barrows, Ex'r,	1,177 33
	4,320 86

NEW YORK.

Antwerp, 1st Cong. ch.	15 39
Barryville, Cong. ch.	2 25
Berkshire, 1st Cong. ch.	60 00
Black Creek, Cong. ch.	5 13
Brooklyn, Central Cong. ch., 2,010.32; Clinton-ave. Sab. sch., Miss Jennings' class, for catechist, Madura, 50; Park Y. P. S. 'C. E., for native preacher, Madura, 30; Pilgrim Chapel, for medical missions, 29; J. O. Niles, 5; Wm. Howe Tolman, 3,	2,127 32
Buffalo, People's Church,	5 61
Canaan Four Corners, Mrs. A. Barstow,	10 00
Canistota, Mrs. Denison Crary,	3 80
Carthage, 1st Cong. ch.	29 02
East Bloomfield, Cong. ch.	30 00
Eldred, Cong. ch.	1 15
Franklin, Cong. ch.	37 00
Little Valley, Cong. ch.	5 00
Madrid, Cong. ch.	18 00
Middletown, 1st Cong. ch., 5.41; North Cong. ch., 5,	10 41
Moravia, 1st Cong. ch.	7 20
Munnsville, Y. P. S. C. E., for "Forward Movement,"	5 00
New York, Manhattan Cong. ch., 207.52; Homer N. Lockwood, 50; W. C. C., 20.10,	277 62

Oswego, Cong. ch.	26 69
Patchogue, Daniel Brown,	10 00
Poughkeepsie, Cong. ch.	5 00
Setauket, Mrs. Julia Hale,	5 00
Utica, Plymouth Y. P. S. C. E., for	
student, Pasmalai College,	6 00
Warsaw, Cong. ch.	10 18--2,712 77

<i>Legacies.</i> — Rochester, Harvey Lyon,	
add'l,	100 00
	2,812 77

NEW JERSEY.

Bloomfield, M. E. C.	10 00
East Orange, Trinity ch.	120 00
Hoboken, Cong. ch., Woman's Miss'y	
Soc.	10 00
Montclair, 1st Cong. ch., toward salary	
Rev. J. D. Eaton,	26 00
Plainfield, Cong. ch., m. c.	5 60--171 60

<i>Legacies.</i> — Morristown, Miss Phebe	
C. Roff, less expenses,	410 00
	581 60

PENNSYLVANIA.

Allegheny, 1st Cong. ch., 6.50; May-	
flower so., for Armenia, 5.16; Senior	
so., for do., 2; Junior so., for do., 1.52,	15 18
Blossburg, 2d Cong. ch.	5 00
East Smithfield, Cong. ch.	10 56
Olyphant, Cong. ch.	7 38
Oxford, M. M. Foote,	10 00
Philadelphia, Central Cong. ch., 11.22;	
Miss Philena Fobes, to const. ALAN	
C. Fobes, H. M., 100,	111 22
Scranton, 1st Welsh Cong. ch., Thomas	
Carson, to const. Rev. DAVID JONES,	
H. M.	50 00--209 34

<i>Legacies.</i> — Erie, Irwin M. Wallace,	
by Mrs. John DeWitt, 4th instal-	
ment,	20 00
	229 34

MARYLAND.

Baltimore, D. F. Haynes,	10 00
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WEST VIRGINIA.

<i>Legacies.</i> — Pennsboro, Mrs. Lucy H.	
Kimball, by James E. Tyler, Adm'r,	266 14

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch.	66 46
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GEORGIA.

Atlanta, Mrs. W. C. Nunemacher,	6 00
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FLORIDA.

Melbourne, 1st Cong. ch., 8.43; A	
friend, 25,	33 43
Pomona, Pomona church,	10 00--43 43

MISSISSIPPI.

Westside, Rev. B. F. Ousley,	5 00
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ARKANSAS.

Silver Springs, Miss Sarah Bailey,	5 00
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TEXAS.

San Antonio, Matthias Marty,	25 00
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INDIANA.

Michigan City, Sanborn Swedish church,	10 00
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MISSOURI.

Cameron, Mrs. Hiram Smith, for work	
in Mexico, 25; in W. C. Africa, 25,	50 00
Kansas City, Plymouth Cong. ch., 5.88;	
Ivanhoe Cong. ch., 1.05,	6 93

Mine La Motte, Cong. ch.	9 00
Rockville, Mrs. Addie Haynes,	3 00
St. Louis, Central Cong. ch., 32.10;	
Immanuel Cong. ch., 7.50,	39 60--108 53

OHIO.

Akron, Arlington-st. Cong. ch.	10 00
Alexis, Cong. ch.	5 00
Burton, 1st Cong. Y. P. S. C. E., for	
"Forward Movement,"	10 00
Chester Cross Roads, Cong. ch.	4 00
Chillicothe, Plymouth Cong. ch.	2 75
Cincinnati, Lawrence-st. Cong. ch.,	
Mrs. Esther Jenkins,	5 00
Cleveland, Archwood-ave. Cong. ch.,	
toward support Rev. W. E. Fay,	
8.12; W. A. and Ida Willis, 10,	18 12
Columbus, Mayflower Cong. ch., 5.50;	
Washington-ave. Cong. ch., 5,	10 50
Gustavus, Cong. ch.	2 00
Hudson, Cong. ch.	15 00
Marietta, 1st Cong. ch.	102 66
Medina, Cong. ch.	26 84
Mesopotamia, Cong. ch.	4 00
Mt. Vernon, 1st Cong. ch.	30 00
Oberlin, Rev. and Mrs. M. P. Parme-	
lee,	20 00
Olmsted, 1st Cong. ch., toward support	
Rev. W. E. Fay,	6 60
Oxford, L. E. K.	4 00
Rome, G. H. Webb,	1 00
Tallmadge, Cong. ch.	39 50
Toledo, Mrs. Beulah S. Tenney,	20 00
Wakeman, Cong. ch.	9 41
Wayne, 1st Cong. ch.	13 00
Wellington, Edward West,	10 00--369 38

ILLINOIS.

Alto Pass, Cong. ch.	2 00
Annawan, Cong. ch.	1 80
Beardstown, Cong. ch.	10 00
Cambridge, Cong. ch.	19 10
Chesterfield, Cong. ch.	13 07
Chicago, 1st Cong. ch., 81.06; Univer-	
sity Cong. ch., 26.92; Covenant	
Cong. ch., 20.80; Lincoln-park	
Cong. ch., by Mrs. Gammon, 2.50;	
German Zion Cong. ch., Y. P. S. C.	
E., for work in Armenia, 4; Theol.	
Sem., for support Rev. C. N. Ran-	
son, 14; Prof. H. M. Scott, for the	
Debt, 40,	189 28
Cobden, Cong. ch.	12 00
Dwight, Rev. E. F. Wright,	5 00
Elgin, 1st Cong. ch.	40 00
Evanston, 1st Cong. ch.	38 00
Hampton, Cong. ch.	6 40
Hinsdale, Cong. ch.	22 30
Jacksonville, Cong. ch.	53 40
La Grange, Cong. ch.	88 64
Lyndon, Cong. ch.	2 50
Oak Park, 2d Cong. ch.	16 92
Ottawa, 1st Cong. ch., add'l,	1 00
Plymouth, Cong. ch.	6 00
Port Byron, Cong. ch.	8 05
Rantoul, Cong. ch.	3 00
Rockford, 2d Cong. ch.	607 52
Spring Valley, Cong. ch.	21 00
Wheaton, 1st Cong. ch.	45 16
Winnetka, 1st Cong. ch.	65 75--1,277 89

<i>Legacies.</i> — Pana, Mrs. Harriette F.	
Hayward, by H. N. Schuyler,	1,000 00
	2,277 89

MICHIGAN.

Allegan, Cong. ch.	6 00
Armada, Cong. ch.	17 55
Bliss, E. S. Bickford, for Turkey,	2 00
Breckenridge, Cong. ch.	5 00
Charlotte, 1st Cong. ch.	10 00
Clinton, 1st Cong. ch.	6 17
Detroit, 1st Cong. ch., 239.84; Wood-	
ward-ave. Cong. ch., 153.54,	395 38
Grand Rapids, Plymouth Cong. ch.	3 80

Lake Linden, Cong. ch.	15 00
Lansing, Jun. C. E. S., for the Debt,	1 60
Manistee, 1st Cong. ch. (of which 31 for work in Armenia),	45 00
Nashville, Cong. ch.	2 00
Olivet, 1st Cong. ch.	57 21
Ovid, Cong. ch.	23 12
Portland, Cong. ch.	11 80
Saginaw, 1st Cong. ch.	65 00
Somerset, Cong. ch.	5 30
West Adrian, Cong. ch.	5 00
—, A friend,	90 00—766 93

WISCONSIN.

Beloit, 1st Cong. ch.	17 04
Clinton, Cong. ch.	1 50
Green Bay, 1st Presb. ch.	68 50
Lake Geneva, 1st Cong. ch.	10 10
Madison, 1st Cong. ch.	77 75
Milwaukee, Grand-ave. Cong. ch., 35-47; North Side Cong. ch., add'l, 2,	37 47
Peshigo, Plymouth Cong. ch.	16 25
Rio, Cong. ch.	2 00
Union Grove, Cong. Sab. sch., for the "Forward Movement," 1.14; Rev. L. E. Osgood, for the Debt, 20,	21 14
Watertown, Cong. ch.	15 66
Wauwatosa, 1st Cong. ch.	19 40—286 81

IOWA.

Baxter, Cong. ch.	2 69
Belle Plain, 1st Cong. ch.	7 33
Blairstown, Mrs. J. H. French,	40
Burlington, Cong. ch., add'l,	10 75
Corning, Cong. ch.	11 16
Decorah, Cong. ch.	50 16
Des Moines, Plymouth Jun. C. E. S., for the "Forward Movement,"	11 80
Lansing Ridge, Ger. Cong. ch.	3 00
Muscatine, A friend,	4 00
Osage, Cong. ch.	22 26
Polk City, Cong. ch.	9 20
Postville, Cong. ch.	25 00
Spencer, Cong. ch.	16 00
Toledo, Rev. F. J. Douglass,	5 00—178 75

MINNESOTA.

Cannon Falls, 1st Cong. ch.	2 55
Excelsior, Y. P. S. C. E., for work in Armenia,	1 39
Faribault, Cong. ch.	39 00
Marshall, Cong. ch.	2 30
Minneapolis, Lucy D. Lyman,	15 00
Northfield, Cong. ch.	14 82
Red Wing, D. C. Hill,	10 00
Spring Valley, 1st Cong. ch.	15 00
Stillwater, Grace Cong. ch.	3 85
Winthrop, Cong. ch., for work in Armenia,	7 00
Worthington, Union Cong. ch.	2 79—113 70

KANSAS.

Council Grove, Cong. ch.	18 25
Eleanor, Fred. Tangemann,	10 00
Kinsley, 1st Cong. ch.	3 25
McCune, Nettie Brayman,	1 00
Partridge, Cong. ch.	8 70
Wakefield, A friend,	25 00
White Cloud, Cong. ch., 6.33; Woman's Miss'y Soc., 5, for work in Armenia,	11 33—77 53

NEBRASKA.

Crete, Cong. ch.	16 75
Germantown, Ger. Cong. ch.	3 30
Lincoln, Rev. Lewis Gregory, 1; A friend, 1,	2 00
Milford, F. S. Johnson & Co.	10 00
Weeping Water, Cong. ch.	27 00
York, E. R. Nance,	1 00—60 05

CALIFORNIA.

Byron, Cong. ch.	3 00
Campbell, Cong. ch.	31 00
Chula Vista, Cong. ch.	15 00

Florin, Mary A. Whitman,	5 00
San Lorenzo, C. S. King,	50 00
San Rafael, Cong. ch., for Turkey,	3 00
Woodland, Cong. ch.	6 95—113 95

OREGON.

Forest Grove, 1st Cong. ch.	21 34
Oregon City, 1st Cong. ch.	11 45
Portland, 1st Cong. ch., to const. Rev. ARTHUR W. ACKERMAN, H. M., 53.20; Hassalo-st. Cong. ch., 8,	61 20
Sheridan, F. O. Krause,	75—94 74

COLORADO.

Colorado Springs, 2d Cong. ch., add'l,	1 00
Idaho Springs, S. H. Wolcott,	6 85—7 85

WASHINGTON.

Coupeville, 1st Cong. ch.	12 40
Ritzville, Ger. ch., 4.30; Ger. Zion ch., 5.35,	9 65
Skokomish, Cong. ch.	2 00
Tacoma, 1st Cong. ch., 25.81; East Cong. ch., 3.75,	29 56—53 61

NORTH DAKOTA.

Friedensfeld, Cong. ch.	4 00
Hoffnungsfeld, Cong. ch.	3 00
Oberon, Ladies' Miss'y Union,	7 50—14 50

SOUTH DAKOTA.

Aberdeen, Cong. ch.	2 44
Beresford, Cong. ch.	5 00
Buffalo Gap, Cong. ch.	5 55
Castlewood, In memory of Mrs. Geo. Allen,	5 00
Isaels, Ger. Cong. ch.	7 80
Mound City, Paters Ger. Cong. ch.	5 00
Pioneer, Cong. ch.	2 00
Wessington Springs, Cong. ch.	1 59
Willow Lakes, Cong. ch.	3 00—37 38

OKLAHOMA.

Okarche, Cong. ch.	2 80
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NEW MEXICO.

San Rafael, Mexican ch. of Los Ran- chos de Atrisco,	2 55
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FOREIGN LANDS AND MISSIONARY
STATIONS

CHINA.—Peking, Chow Chow, Chi- nese ch., Harvest Offering,	5 00
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NEW HAMPSHIRE.—Barrington, Y. P. S. C.	

E. of 1st Cong. ch., 10; Franklin, Y. P. S. C. E., 3.50; Gilsum, Cong. Sab. sch., 9.22;	22 72	20; Chicago, Y. P. S. C. E. of University	
VERMONT. — Salisbury, Y. P. S. C. E.	5 00	Cong. ch., 6; Des Plaines, Y. P. S. C. E.,	
MASSACHUSETTS. — Boylston Centre, Y. P. S. C. E., for Armenia, 5; Dedham, Cong. Sab. sch., 11.34; Holliston, Y. P. S. C. E., 10; Marion, Cong. Sab. sch., 2.20; Monson, Cong. Sab. sch., 12.52; Rockport, 1st Cong. Y. P. S. C. E., 10; Rutland, Y. P. S. C. E., 8.65; Shirley, Y. P. S. C. E., 5; Southbridge, Y. P. S. C. E., 16.25; Stockbridge, Cong. Sab. sch., 5.58; Stoneham, Y. P. S. C. E., 22.25; Ward Hill, Y. P. S. C. E., 2.		for support of Rev. and Mrs. R. B. Larkin, 2.50; Hinsdale, Y. P. S. C. E., for do., 41.50; Lacon, Y. P. S. C. E., for do., 5; Lyonsville, Y. P. S. C. E., for do., 49; Marseilles, Y. P. S. C. E., for do., 10; Nora, Y. P. S. C. E., for do., 1; Ontario, Y. P. S. C. E., for do., 2; Payson, Y. P. S. C. E., for do., 6.15; Pecos, Cong. Sab. sch., for do., 8; Quincy, Union Cong. ch. Y. P. S. C. E., for do., 10; Sterling, Y. P. S. C. E., for do., 10.	188 65
RHODE ISLAND. — East Providence, Newman Sab. sch., 20; Providence, Union Cong. Sab. sch., 37.23; Slatersville, Y. P. S. C. E., 6.	110 79	IOWA. — Clay, Y. P. S. C. E.	1 25
CONNECTICUT. — Columbia, Cong. Sab. sch., 12; Griswold, 1st Cong. Y. P. S. C. E., 6.05; Milford, Plymouth Sab. sch., 6.57; New Britain, South Cong. Sab. sch., for village school in India, 50; New Haven, Y. P. S. C. E. of Plymouth ch., for work in China, 5; Salisbury, Cong. class, 4.81; Shelton, Cong. Sab. sch., 12.50; Whitteville, Jun. C. E. S., 1; Woodstock, 1st Y. P. S. C. E., 23.	63 23	SOUTH DAKOTA. — Vermillion, Y. P. S. C. E.	15 00
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PENNSYLVANIA. — Lander, Union Y. P. S. C. E. of Cong. and Baptist churches, 4; Ridgeway, Jun. C. E. S., 1st Cong. ch., 14; Shamokin, Welsh Cong. Sab. sch., 10.	120 93		
OHIO. — Cleveland, 1st Cong. Sab. sch., 31.74; Nebo, Children of the church, 2.33; Tynrhos, Children of the church, 3.78.			
ILLINOIS. — Chicago, Waveland-ave. Y. P. S. C. E., 2.23; Earlville, Y. P. S. C. E., 2.50; Port Byron, Cong. Sab. sch., 5; Rockford, 2d Cong. Sab. sch., 13.50.	45 01		
MICHIGAN. — Ovid, Cong. Sab. sch., 1.38; do., Y. P. S. C. E., 3.	12 15		
WISCONSIN. — Whitewater, Y. P. S. C. E.	28 00		
IOWA. — Grinnell, Y. P. S. C. E.	37 85		
MINNESOTA. — Grand Meadow, Y. P. S. C. E., 2; Worthington, Union Cong. Sab. sch., 1.17.	23 23		
KANSAS. — Partridge, Y. P. S. C. E.	4 38		
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SOUTH DAKOTA. — Pierre, Y. P. S. C. E.	71		
	3 72		
	5 00		
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	148 57

FOR SUPPORT OF YOUNG MISSIONARIES.

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NEW YORK. — East Onondaga, Friends, for use of Miss M. J. Gleason, 9; Hunter, Pres. Sab. sch., for orphans, 14.50; Malone, Woman's Miss. Soc. 1st Cong. ch., for hospital work, Aintab, 60; Mt. Vernon, Cong. Sab. sch., for orphans, 10.34; New York, Horace Mann High School, for orphans, Euphrates Coll., 15; Miss Georgiana Kendall, for orphans, 15; Oxford, In memory of Mrs. E. L. Ensign, for native helper, Madura, 50,			NORTH DAKOTA. — Glen Ullin, John Dittus, for work, care of Rev. G. E. Albrecht,	5 00
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PENNSYLVANIA. — New Lebanon and New Vernon, Y. P. S. C. E. of Pres. churches, for pupil, Japan, 8.50; Philadelphia, Dr. and Mrs. W. S. How, for orphans, 10,	173 84		NEBRASKA. — Crete, Ger. Cong. ch., for work, care Rev. G. E. Albrecht, 9.02; do., Ger. Cong. Sab. sch., for do., 1.35; Friend, Ger. Cong. ch., for do., 4; Hallam, do. for do., 2.61; Hastings, do. for do., 15; Lincoln, do. for do., 7; Milford, F. S. Johnson & Co., for orphans, 10; Olive Branch, do. for do., 12.10; Princeton, do. for do., 5.32,	66 40
DISTRICT OF COLUMBIA. — Washington, Rev. L. S. Gates, for work, care Rev. E. Fairbank,			CANADA. — Montreal, James Croil, for work, care Rev. James Smith,	14 00
NORTH CAROLINA. — Tryon, Y. P. S. C. E., for orphans,			FROM THE CONGREGATIONALIST ARMENIAN ORPHAN FUND,	16,246 28
DELAWARE. — Highlands, S. C. Brincklé, for work, care Rev. G. M. Gardner,			MISSION WORK FOR WOMEN.	
MISSOURI. — La Belle, H. B. Yacoubi, for Bible-woman, care Rev. L. O. Lee,			FROM WOMAN'S BOARD OF MISSIONS.	
OHIO. — Geneva, Mrs. Elden Wright, for use Mrs. W. C. Dewey, 5.25; Gustavus, Y. P. S. C. E., for work, care Miss Gertrude Cozad, 6; Springfield, 1st Cong. Y. P. S. C. E., for evangelical work, Kyoto, 25; Ladies' Missy Soc. of Lagonda-ave. Cong. ch., for work, care Mrs. W. E. Fay, 5; Toledo, Annual meeting Com. of entertainment, to restore appropriations at Bitlis, 100, and at Madura Mission, 126.85,	145 00		Miss Sarah Louise Day, Boston, <i>Treasurer</i> .	
ILLINOIS. — Chicago, David Fales, for orphans, 50; do., University Cong. ch., Susan R. Cutler, for school, San Sebastian, 3; 1st Cong. Sab. sch., for work of Rev. C. F. Gates, 13.68; Evanston, 1st Cong. ch., for work, care Rev. R. A. Hume, 20, Farmington, Cong. ch., for orphans, 3.06; Nora, Cong. ch., for building, Gazaland, 6.15; Poplar Grove, Cong. ch., for do., 6.75; Providence, Cong. Sab. sch., for orphans, 10; Roscoe, Cong. ch., for do., 5.05; Seward, Cong. ch., for do., 1.95; Sycamore, Cong. Sab. sch., for orphans, 44.50,	18 50		For pupil, care Miss M. M. Patrick,	8 00
IOWA. — Le Grand, A friend, for native preacher, Kalgan, 50; Waverly, Cong. Sab. sch., for use of Rev. G. E. White, 3.90,	100 00		For use of Miss M. J. Gleason,	15 00
WISCONSIN. — Janesville, Collected by Rev. D. A. Richardson, for native pastor, Erz-room, 18.25; West Rosendale, Susan J. Hammond's Sunday-school class, 6.50, and Y. P. S. C. E., 3.50, both for orphans, care of Rev. G. C. Raynolds,	27 25		For use of Miss C. D. Lawrence,	20 00
KANSAS. — Ottawa, J. L. Stratton, for use of Rev. and Mrs. Henry M. Bissell, 5, and for Mrs. F. R. Bunker, 5,	10 00		For use of Rev. H. G. Bissell,	22 00
MINNESOTA. — Brainerd, 1st Cong. Sab. sch.,			For use of Mrs. M. E. Bissell,	5 00
			For work, care Mrs. S. B. Karmarkar,	50 00
			For pupil, care Miss Bessie B. Noyes,	15 00
			For pupil, care Miss Bessie B. Noyes,	15 00
			For building work, care Rev. H. C. Hazen,	53 33
			For use of Miss C. H. Barbour,	7 25
			For kindergarten work, Japan,	300 00
			For guard at Marsovan,	75 82
			For ox and saddle for Miss Rose A. Bower,	37 75
			For medical expenses of Misses Bradshaw, Case, Colby, and Daniels,	17 11
			For use of Miss F. E. Burrage,	5 00
			For student, care Miss Frances C. Gage,	25 00
			For library, care Miss M. L. Hammond,	5 00
			For use of Rev. and Mrs. J. M. Chan-non,	10 00
			For educational and evangelistic work, care Rev. H. N. Barnum,	5 00—691 26
			FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.	
			Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer</i> .	
			For pupil, Marsovan,	10 00
			For use of Miss Ida Mellinger,	20 00
			For work, care Miss E. G. Bates,	27 00
			For use of Mrs. G. D. Wilder,	15 00
			For use of Mrs. J. L. Coffing,	50 00—122 00
			Donations received in December,	19,969 37
			Legacies received in December,	52,571 50
				5,055 22
				58,226 72
			Total from September 1 to December 31, 1896: Donations, \$130,561.22; Legacies, \$11,241.52=\$141,802.74.	

FOR YOUNG PEOPLE.

A MARTYRED PREACHER IN TURKEY.

ABOUT ninety miles east of Aintab, in Central Turkey, is the city of Oorfa, which was called Edessa by the Greek historians. Tradition makes it the same as Ur of the Chaldees, from which place Abraham set out for the land of Canaan. In this city in the year 1838 was born, of Armenian parents, a boy whose name was Hagop Abouhaatian. His father died when the lad was two years old, and the property which would have supported the children was wasted, and young Hagop was obliged to go to work in a weavers' shop, where he learned to read. Half of each day was spent in the shop and the other half in study.

When Hagop was eight or nine years of age he heard people say that some people from the other side of the world had come to Aintab and Smyrna, and that they were dreadful heretics, telling people that their fasts and anointings and worship of the Virgin and other images were useless and wrong. These were the American missionaries who, Hagop was taught, were trying to turn the Armenians from the true faith. But a little later a man came to Oorfa bringing a number of Bibles for sale. The Armenian bishop declared that these Bibles were heretical, and ordered the man to leave the city; but the real fault he found with the Bibles was that they were in the language which the people could understand and not in the old Armenian, such as the priests read in the churches, but which very few of the people understood.

A little later a Christian physician came to Oorfa and often read the Bible to his patients. In a story of his own life which Hagop wrote in his later years we find this record made of his going to listen to this physician. It was when he was about fourteen years old:—

“One Sunday morning I thought I would go and see him, and if I should find any following him, I would go and complain about it to those who had authority, so as to injure them. I was afraid of being seen to go there, lest I should be prosecuted, so I chose a time when I would not be seen by anybody. On entering the room I found there were about ten or twelve present, some of whom were discussing concerning the ceremonies of the Church, and I learned that the Protestants refused to accept anything not found in the New Testament. Although I had gone with a spirit of enmity against this man and the doctrine which he taught, I was surprised at his knowledge of Holy Scripture and the words of grace which he spoke about our Lord Jesus Christ. I listened for two hours and then returned home. I could not forget what I had heard, and the desire to hear him again was growing in my heart. Yet I feared to arouse a spirit of persecution on the part of my mother and relatives. However, after eight days, I again went to see him secretly, and began to converse with him respecting the ceremonies of the Gregorian (Armenian) Church, but I was quite unable to answer him. He urged me to read the Epistle to the Romans, and

the third chapter of the Gospel of St. John. For six months this man labored to bring me to a knowledge of the Saviour, and all this while was praying for me. At last the grace of God visited me, and the portion of Scripture by which it pleased God to do so was the seventh chapter of Romans; and having faith that only Jesus could save me from such a wretched state, I was not ashamed to confess it. Leaving all my cowardly and dreadful difficulties on him, without

conferring with flesh and blood, I confessed the truth of the Bible. This was in 1853. By strength received from the Lord I succeeded in keeping the treasures of his salvation in this earthen vessel. The result of my confession was my expulsion from the church and the school, and having been anathematized, my friends and relatives turned against me, and my dear mother refused to see me for one year. Human nature could not have borne up under the trials which were my daily experience, had God not been my

light, my salvation, and the protector of my life. My confession of truth not only changed me spiritually, but entirely altered all my prospects in life."

Notwithstanding these persecutions, Hagop remained steadfast, going to Aintab, where he was received into the church by Dr. Schneider, and joining a class which was to receive training for six months. After this he began to go about as preacher and teacher. Here is a little incident from his autobiography showing how he was accustomed to work :—



THE OLD TOWER OF THE SCHOOL OF EDESSA, OORFA.

"Every Lord's Day from 100 to 200 people gathered in this small room (for the people sat on the floor, as is the custom, and packed into little space). The schoolroom also was a low, dark little room. In this schoolroom I had from fifty to sixty children intrusted to my care, to teach them the Bible and how to live Christian lives, as well as arithmetic and the languages in common use, Turkish and Armenian. Up to the present time there had been no definite distinction between the duties of preacher and teacher. So I often led the prayer-meetings, visited the people and read the Bible in their homes, or preached in the chapel, as well as instructed the children. About half an hour's walk from the city three Armenian families resided, and the head of one of them had been converted with his household. He earnestly invited me to give the Sabbath-school lesson in his house. When we gathered there and had knelt in prayer, on arising from our knees we found the house surrounded by about 100



THE OLD ARMENIAN CHURCH OF OORFA (WHERE THE MASSACRE OCCURRED).

men. We hastened from the spot, but had gone but a little way when our persecutors, enraged at finding that we had escaped from the house, followed and began to stone us. Of course, in seeking to injure us these poor deluded people thought they were worshiping God. Fortunately, nothing serious occurred."

We have not room to give details of the next few years during which Abou-haïatian came to America and afterwards went to Germany, fitting himself to be a preacher to his people. He was greatly impressed by what he saw in Germany connected with the history of Luther, and his ambition was fired to be as strong for the truth as were some of the martyrs of Germany. Returning to Turkey in 1871, he accepted a call to be pastor of the church in Oorfa, and within six years sixty-two new members were added to the church. On pleasant Sundays

his church was not only filled with people but 100 or more would stand outside of the house and listen. Later on he went to Europe to secure funds for the building of a church, securing there about \$4,000. On returning to Oorfa, more than 100 members of the church met him when he was nine hours from the city and, as they came nearer, other hundreds were added to the company that came to welcome him. The church which he had desired to build was after great labor completed, and was one of the best Protestant churches in Turkey. For over twenty-five years this man labored amid many trials and difficulties, but with the constant blessing of the Lord. A year and a half ago his wife died, leaving him with six children whose bright faces you will see in the accompanying photo-engraving.

And now comes a sad and yet noble sequel. Miss Mel-linger, who was then a missionary of the American Board at Oorfa, reports that after the first massacre at that city, which took place October 28, 1895, there was a reign of terror. For many weeks the Turks went from house to house with threats of vengeance on those who did not become Moslems. During all this time pastor Abouhaatian was a tower of strength, comforting the people in their woes,



THE SIX CHILDREN OF MR. ABOUHAATIAN.

trying to secure relief in their distress. Another massacre followed on December 28 and 29, during which probably 8,000 people were killed. Some 3,000 of them had congregated in the Old Armenian Church of which there is a picture on the previous page. The walls and roof are of stone, and it seemed a safe place of refuge from the wrath of the mob. But the building was fired, and those who did not perish in the flames were slain by the sword as they tried to escape. When the Turks saw the pastor they said, "Here is Abouhaatian; we must make an end of him." He asked for his life for the sake of his six children, but seeing that they would not spare him he said, "Do not touch me here; I will come to you." And while he was going he was shot dead. His

eldest daughter, Yeonega, now nineteen years of age, saw his body put on an animal and carried off for burial. Miss Shattuck, writing about this terrible experience, says that Yeonega and the other children were with her, as well as 300 others whom she was able to shield during that awful storm of blood. She speaks of Yeonega as calm and brave, though fully knowing what a loss she has sustained, and feeling the responsibility for the care of the younger children. Yeonega herself afterwards wrote to Miss Mellinger an account of what had happened, as follows :—

“Saturday morning, December 28, after family prayers, my father went to see

Miss Shattuck. After an hour he returned home and carefully closing the door behind him, he kissed us all tenderly. I saw by his face that something had happened and so said, ‘Father, what is the matter?’ And just then I heard fearful cries and awful sounds in the streets. Father said, ‘Don’t be alarmed; we will go over to Dr. Kivork’s.’ So leaving everything we quickly went over the flat roofs to that house. Fifty men were there, who hid themselves the best they could. The Turks came, having all kinds of weapons red with blood. They saw my



REV. HAGOP ABOUHAÏATIAN.

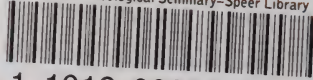
father and asked him to preach to them, and then they shot him through the heart. They killed over forty-five men in that one place. As soon as possible I ran to my father. Before he died he said: ‘Fear not, the Lord is with you. I have no fear, for I am going to my dear Saviour;’ and then he closed his eyes. O my *seralee* (my dear), I sat there in my grief and all the world was dark, blank. Other Moslems came and drove us all to a great mosque. While going many of the young girls were taken by the Turks, and I just escaped being carried away to a harem. After remaining in the mosque three days, Miss S. sent soldiers, who found us naked, and we were taken to her home and she prepared clothing for us, and we were hungry and she gave us meat. How hard it is for us to be without our beloved father! We have lost all—home, father; yet I thank Him that in such trials He has brought me nearer Him.”

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